THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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FOURTH SUNDAY IN ADVENT.

The eyes of them that see shall not be dim, and the ears of them that hear shall hearken.—*Isaiah* xxxii. 3.

Of the bright things in earth and air,
How little can the heart embrace!
Soft shades and gleaming lights are there—
I know it well, but cannot trace.

Mine eye unworthy seems to read
One page of Nature's beauteous book;
It lies before me, fair outspread—
I only cast a wistful look.

I cannot paint to memory's eye
The scene, the glance, I dearest love—
Unchanged themselves, in me they die,
Or faint, or false, their shadows prove.

In vain, with dull and tuneless ear,
I linger by soft Music's cell,
And in my heart of hearts would hear
What to her own she deigns to tell.

'T is misty all, both sight and sound—
I only know 't is fair and sweet—
'T is wandering on enchanted ground,
With dizzy brow and tottering feet.

But patience! there may come a time
When these dull ears shall scan aright
Strains, that outring earth's drowsy chime,
As heaven outshines the taper's light.

These eyes that, dazzled now, and weak,
At glancing motes in sunshine wink,
Shall see the King's* full glory break,
Nor from the blissful vision shrink:

In fearless love and hope uncloy'd,
For ever on that ocean bright
Empower'd to gaze; and, undestroy'd,
Deeper and deeper plunge in light.

Though scarcely now their lagged glance
Reach to an arrow's flight, that day
They shall behold, and not in trance,
The region "very far away."

If Memory sometimes at our spell
Refuse to speak, or speak amiss,
We shall not need her, where we dwell
Ever in sight of all our bliss.

Meanwhile, if over sea and sky
Some tender lights unnoticed fleet,
Or on loved features dawn and die,
Unread to us their lesson sweet;

Yet are there saddening sights around,
Which Heaven, in mercy, spares us, too,
And we see far in holy ground,
If duly purged our mental view.

The distant landscape draws not nigh,
For all our gazing; but the soul
That upward looks, may still descry
Nearer, each day, the brightening goal.

And thou, too curious ear, that fain
Would'st thread the maze of harmony,
Content thee with one simple strain,
The lowlier, sure, the worthier thee;

Till thou art duly train'd, and taught
The concord sweet of love divine:
Then with that inward music fraught,
For ever rise, and sing, and shine.

KEBLE'S *Christian Year.*

* Thine eyes shall see the King in his beauty; they shall behold the land that is very far off.—*Isaiah* xxxiii. 17.

MISCELLANY.

PALESTINE.

From the Edinburgh Cabinet Library.

THE Rev. Dr. Russell, the author of this volume, has been very successful in his attempt to give a condensed account of the history of the Jews—together with a description of the land which once was theirs, abounding as that land does in natural curiosities of every description, and sanctified as it is, to us as well as to the Jews, by religious associations.

The following extract will reward perusal:—

'In advancing, the aspect of the country still continues the same, white and dusty, without tree, herbage, or even moss. At length the road seeks a lower level, and approaches the rocky border which bounds the Valley of Jordan; when, after a toilsome journey of ten or twelve hours, the traveller sees stretching out before his eyes the Dead Sea and the line of the river. But the landscape, however grand, admits of no comparison to the scenery of Europe. No fields waving with corn—no plains covered with rich pasture present themselves from the mountain of Lower Palestine. Figure to yourself two long chains of mountains, running in a parallel direction from north to south, without breaks and without undulation. The eastern, or Arabian chain is the highest; and, when seen at the distance of eight or ten leagues, you will take it to be a prodigious perpendicular wall, resembling Mount Jura in its form and azure color. Not one summit, not the smallest peak, can be distinguished; you merely perceive slight inflections here and there, "as if the hand of the painter, who drew this horizontal line along the sky, had trembled in some places."

The mountains of Judea form the range on which the observer stands as he looks down on the Lake Asphaltites. Less lofty, and more unequal than the eastern chain, it differs from the other in its nature also, exhibiting heaps of chalk and sand, whose form, it is said, bears some resemblance to piles of arms, waving standards, or the tents of a camp, pitched on the border of a plain. The Arabian side, on the contrary, presents nothing but black precipitous rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among these crags a single blade of grass for its sustenance; every thing announces the country of a reprobate people, and well fitted to perpetrate the punishment denounced against Ammon and Moab.

The valley confined by these two chains of mountains displays a soil resembling the bottom of a sea which has long retired from its bed, a beach covered with salt, dry mud, and moving sands, furrowed, as it were, by the waves. Here and there stunted shrubs vegetate with difficulty upon this inanimate tract; their leaves are covered with salt, and their bark has a smoky smell and taste. Instead of villages you perceive the ruins of a few towers. In the middle of this valley flows a discolored river, which reluctantly throws itself into the pestilential lake by which it is ingulfed. Its course amid the sands can be distinguished only by the willows and the reeds that border it; among which the Arab lies in ambush to attack the traveller and to murder the pilgrim.

M. Chateaubriand remarks, that when you travel in Judea, the heart is at first filled with profound melancholy. But when, passing from solitude to solitude, boundless space opens before you, this feeling wears off by degrees, and you experience a secret awe, which, so far from depressing the soul, imparts life and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles. The burning sun, the towering eagle, the barren fig-tree, all the poetry, all the pictures of Scripture are here. Every name commemorates a mystery,—every grotto announces a prediction,—every hill re-echoes the accents of a prophet. GOD himself has spoken in these regions, dried up rivers, rent the rocks, and opened the grave. "The desert still appears mute with terror; and you would imagine that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal."

The celebrated lake which occupies the site of Sodom and Gomorrah, is called in Scripture the Dead Sea. Among the Greeks and Latins it is known by the name of Asphaltites; the Arabs denote it Bahor Loth, or Sea of Lot. M. Chateaubriand does not agree with those who conclude it to be the crater of a volcano; for having seen Vesuvius, Solfacara, the peak of the Azores, and the extinguished volcanoes of Auvergne, he remarked in all of them the same characters; that is to say, mountains excavated in the form of a tunnel, lava, and ashes, which exhibited incontestable proof of the agency of fire. The Salt Sea, on the contrary, is a lake of great length, curved like a bow, placed between two ranges of mountains, which have no mutual coherence of form, no similarity of composition. They do not meet at the two extremities of the lake; but while the one continues to bound the Valley of Jordan, and to run northward as far as Tiberias, the other stretches away to the south, till it loses itself in the sands of Yemen. There are, it is true, hot springs, quantities of bitumen, sulphur, and asphaltos; but these of themselves are not sufficient to attest the previous existence of a volcano. With respect indeed to the ingulfed cities, if we adopt the idea of Michaelis and of Busching, physics may be admitted to explain the catastrophe without offence to religion. According to their views, Sodom was built upon a mine of bitumen,—a fact which is ascertained by the testimony of Moses and Josephus, who speak of wells of naptha in the valley of Siddim. Lightning kindled the combustible mass, and the guilty cities sank in the subterraneous conflagration. Malte Brun ingeniously suggests that Sodom and Gomorrah themselves may have been built of bituminous stones, and thus have been set in flames by the fire from heaven.

According to Strabo, there were thirteen towns swallowed up in the Lake Asphaltites; Stephen of Byzantium reckons eight: the book of Genesis, while it names five as situated in the Vale of Siddim, relates the destruction of two only; four are mentioned in Deuteronomy, and five are noticed by the author of Ecclesiasticus.

The marvellous properties usually assigned to the Dead Sea by the earlier travellers, have vanished upon a more rigid investigation. It is now known that bodies sink or float upon it, in proportion to their specific gravity: and that, although the water is so dense as to be favorable to swimmers, no security is to be found against the common accident of drowning. Josephus, indeed, asserts that Vespasian, in order to ascertain the fact now mentioned, commanded a number of his slaves to be bound hand and foot, and thrown into the deepest part of the lake; and that so far from any of them sinking, they all maintained their places on the surface until it pleased the emperor to have them taken out. But this anecdote, although perfectly consistent with truth, does not justify all the inferences which have been drawn from it. "Being willing to make an experiment," says Maundrell, "I went into it, and found that it bore up my body in swimming with an uncommon force; but as for that relation of some authors, that men wading into it were buoyed up to the top as soon as they got as deep as the middle, I found it, upon trial, not true."'

Albion.

THE HISTORY OF THE CHRISTIAN CHURCH.

THE following admirable passage is from the Translator's preface to Neander's "History of the Christian Religion and Church," a copy of which—probably the first in this country—we some three weeks since received. The Translator, as we have before stated, is the Rev. Henry John Rose, B. D., Fellow of St. John's College, Cambridge, and brother of that excellent writer, the Rev. Hugh James Rose, B. D., Christian Advocate of the University of Cambridge, and Dean of Bocking. His preface breathes the true spirit of Christian philosophy. We cannot but regret that he has not given us, that most desired of all books, an original history of the Church, on sound principles, rather than a translation of Neander.—*Banner of the Church.*

"The history of the Christian Church is a cheering subject for the contemplation of a Christian heart. It may, indeed, suit the would-be philosopher, to gather arguments against Christianity itself, from the dissensions among Christians; but a deeper insight into man's nature and his destinies, would read a different lesson from the same page. The history of the Christian Church records, we allow, much of the weakness of human nature, but at the same time it records still more of its strength, when that strength is aided by those high principles which Christianity alone imparts to man. However weak the human instruments may have been, with which GOD wrought, their weakness proves his strength. It is almost impossible not to recognize the hand of GOD in the rise and progress of the Church. From its earliest infancy, when with god-like strength it strangled the serpents that assailed it, the guidance of GOD's providence was over it; and through oppression, persecution, contempt, and poverty, it struggled on, under that guidance, to the full ripeness of manly vigor. In the earlier ages of the Church, GOD's protection is more visible; even the eye that seeks it not, can hardly fail to find it there, unless that eye be dimmed to all the dealings of GOD in the world,—unless with Epicurean view, it sees in GOD a being 'far from any one of us,' careless alike of the happiness and of the improvement of the world. But the Christian cannot fail, amidst the trials and oppressions with which the faith of the first ages was assailed, to discern the power which cherished and sustained that faith. At one moment, almost crushed beneath the power of a Roman emperor; at another, sinking beneath the distractions of internal schism; or all but overwhelmed by the torrent of Gnosticism; the Christian Church still struggled on from infancy to manhood, increasing in strength and stature—in favor with GOD and man. In all this, the finger of GOD is clearly seen; for no other strength could have sufficed to baffle the powers of darkness, which were set in array against the cause of CHRIST. Now this, amidst all that may agitate the Christian's heart, is no common source of consolation: he sees that the promise of GOD has never yet failed; He has been with his Church from the very first.

"The progress, however, of that Church was not entirely uniform, nor was there any long season of unbroken light and cloudless day. Light and darkness, sunshine and cloud, succeeded each other in rapid succession. Persecution was followed by repose, repose again led to inactivity, which was to be stimulated to exertion by the force of persecution. Throughout the Gospel of peace, the cry is unceasingly to battle; and if we look to the history of the Church, we shall find that it has hitherto never been the plan of the Almighty to give his Church undisturbed tranquillity from within and without, for any very lengthened period. The battle against the world was to be maintained, and in too long a peace the arms of the warrior might have been left to hang upon his walls and rust. But if the Almighty never promises and never gives entire external peace to his Church, he promises a peace of heart and a source of consolation to all true members of the Church, a peace which the world can neither give nor take away, for it is founded on a faith in the promises of GOD in the Gospel, as well as on a practical knowledge of that Gospel, and it is strengthened by the remembrance that these promises have never yet been broken. The knowledge of the Gospel teaches us the whole nature and destinies of man, reveals his corruptions and the danger of his state, but it teaches us at the same time with the humiliating lesson of the sin and sorrow that always cling to human nature, the happier lesson also, that in Christianity this sin and sorrow find, the one, its only cure, the other its only consolation. The Christian, therefore, trusts in the promises of GOD: he sees that a new element is introduced into the nature of man by Christianity, and he knows and feels that this, and this only, is destined in GOD's own time, 'to leaven the whole lump.' He looks to the page of history, and finds that hitherto this leaven has worked, and not in vain. Let any man read the first sixteen chapters of Gibbon, and then turn from this melancholy record of blood and crime to the history of the Christian Church during the same period. He will then acknowledge that there was beneath this stormy tide of passion and ambition, an under current silently advancing, whose calmer and purer waters came to light, when once this troubled tide had passed away. He will see principles of action and rules of life, the strongest and the purest ever given to man, making their way against all the persecutions of power, by their own intrinsic worth, and by the hand that sustained them."

MORAL INFLUENCE OF CHRISTIANITY.

OF the most difficult conquests of Christianity, a large portion is overlooked by the human eye. While the evil done in its name is seen by all, and dwelt upon in triumph by the adversary—its pure and holy conquests are often effected in stillness and silence; in the abode of poverty, in the obscurity of humble and retired life. Who is there, that has seen a true Christian, in his life and his death? Who, that has seen the holy calm that sheds itself over that soul, where grace has triumphed over passion, where envy, and hatred, and pride, are sounds unknown? Who, that has seen the bright and holy glow of devotion diffused over the countenance? Who, that has heard the fervid accents of a Christian prayer? Who, that knows the joy of a Christian's communion with his Maker—the devout aspirations of a soul which is the temple of the HOLY SPIRIT, adorned and sanctified by his best and richest gifts and graces? Who that has seen the Christian struggling with the storms of life—though cast down, not destroyed; though perplexed, not in despair; submitting, with humble resignation, to the correction of his Heavenly Father; and gathering the peaceable fruits of righteousness, from the seed which was sown in tribulation and tears? And yet more—who, that hath seen that sight, on which angels look with joy—that hallowed bed, where a Christian renders up his soul, as to a faithful Creator—where, with no vain display, no idle rapture, the dying saint, knowing, of a truth, that he is faithful who promised, relies, in the last awful scenes of life, with humble confidence, on that Hand, which has borne him up through all the storms and struggles of his earthly pilgrimage, and which will now cheer and comfort him, in his passage through the dark valley of the shadow of death? *This* is, not what Christianity *can* do, but what it *does*, day by day; not what it does for the learned and enlightened Christian only, but what it does to shed light and joy over the humble abode of the lowly and ignorant. I appeal to the conscience of many a minister of GOD's word, to bear me witness, how often he has stood beside the dying bed of feeble age, or of youth in all the withered blossom of its beauty; stood, not to teach, but to learn; not to offer comfort, or supply confidence—but to gather strength, and hope, and courage, against his own hour of need, and his own great and awful change. This all, is the praise of the Gospel: this all, is the triumph, the glory, of the religion of CHRIST. Of the countless thousands, who have so lived and so died, what would have been the fate, in life and in death, had the Gospel never visited the world—had the Sun of righteousness never arisen with healing on his wings? What but this, at best—that the Christian graces of humility, of meekness, of patience, should not have come to support, to purify, to elevate, and to bless them, in life—and that in death, the unspeakable pang of parting here, should have been hushed by no hope of meeting hereafter? that, even if, at that awful hour, no dismay of the Judge and the judgment, crushed the sinner's heart to the dust, yet, that to the anxious question, the passionate longing, the restless search and aspiration after some assurance of a future being, after a continuance or renovation of the feeble and expiring spark of life—no voice should answer, and no hope should cheer?

But I do not dwell on the blessings of Christianity to individuals; nor do I send the adversary to search out his answer in the shades of private life. I send him to society, and bid him find it there. I stop not to answer—truth disdains to answer—the wicked and contemptible sophistry, which charges the crimes of Christians, or of Christian ministers, on that religion whose precepts they despise; and with whose holy name, they invest all the dictates of human passion, and worse than human wickedness. It were useless, indeed, to reason with minds perverted enough to invent such arguments, or weak enough to be misled by them. I turn, in indignation, or rather in pity, from them, to survey the genius of Christianity, shedding its holy influence over whole communities and nations.

Here, if I were debarred from any appeal to facts, I might still gain—from all who admit that any system of motives can work on the mind of man—the free admission, that Christianity must, of necessity, have the most powerful influence of all. For, whatsoever good it commands man to do, whatsoever evil it bids him avoid, the order and the prohibition come not from human thrones or powers: they are not the crippled and starveling fruits of a mean and debasing expediency: but they come, speaking as never man spake, with the authority and majesty of power, from the throne of GOD, and from that will, which is essential holiness and goodness. The views and contemplations, again, in which the religion of CHRIST engages mankind, relate to high, and noble, and heavenly objects; and with a voice, which, in the better moods of mind, man cannot disobey, call him off from lower occupations, as unworthy alike of his nature and his destiny; and thus tend, beyond all question, to the elevation of every faculty, both of mind and heart. Nor does it seem possible to over-calculate the moral change, and the unspeakable advancement of mankind—no longer taught to look up with veneration to the wretched creatures of the Heathen mythology; no longer left to live, with nothing to love, and nothing to fear; with nothing to hope, to lean on, to believe. Let us look to the lowliest village church in this happy land; to the humblest pastor, and the simplest flock. Let us remember, as we see them pouring forth from its humble portal, what words have been on all lips, what thoughts in many hearts; what thoughts of majesty and holiness, what love, what reliance, what confidence,—and then, if we are not faithless to the dignity of that soul, which, though deteriorated, still retains the stamp of its Maker, let us believe, if we can, that no good has been effected, no passion softened and checked, no desire for the graces of a Christian temper implanted. Let this sight be compared, not with the population that collected like our barbarous forefathers, or like the savages of modern days, to perform their bloody worship in the sight of the bright sun, or shining stars of heaven; but, with the population, which poured forth from the lofty portals of some splendid temple of the polished Athens, to join in the iniquities of a bacchanalian procession; or with that which, at this very time, assembles in the distant realms of Hindostan, sometimes, for deeds of cruelty and death, sometimes, for services so revolting, that the very Brahmin of better mind, hides his face for shame, and sheds the burning tear of anguish, over the infamy of that religion, of which he is the minister;—let but this comparison be simply made, and then let it be asked, what has Christianity done?

Let us consider again,—and the consideration demands most earnest attention—what must be the necessary effect, of that conviction which Christianity impresses, that an account must hereafter be rendered, before One, who charges the very angels with folly, and in whose sight the heavens are themselves unclean;—before One, whose piercing eye looks into the most secret chambers of the heart, and reads even the guilty thought, before it has strengthened into crime. Let us, again, look to the religions of ancient times, and consider, what crimes they tolerated, or, at least, marked by no proscription and no infamy,—and then, if we are not dead to all salutary conviction of the force of moral influence, let us estimate what must be the efficacy of a religion, which teaches us a strict observance of all the social relations of life, elevates the whole frame of morals; which teaches us not to name the very name of vices once openly practised, and generally tolerated; which forbids the heart to conceive, as well as the lip to utter, or the hand to execute, any evil purpose; which proscribes every guilty passion, and urges on, and cheers the human heart to all that is lovely, and pure, and gentle, and peaceable, and of good report.

And if these things be so, it would be almost an insult, alike to Christianity and to man, to inquire into facts; to ask, if a religion, possessing such moral influence, and such powerful motives to forbid and to command—has produced any effects. It would be to ask, whether man be susceptible of elevated thoughts, of cheering hopes, of ennobling joy, and of salutary fear. The prophet's vision, indeed, the fervid desires of the good man, and the sanguine anticipations of the imaginative one, may, doubtless, shadow forth a picture of beauty and of excellence, which cannot be realized in the Christian world. But can we live in it, with a knowledge of what the boasted reason and strength of ancient wisdom and morals could effect; of the recklessness of the holy claims of man on his brother man; and of the awful pollution pervading the whole tone of ancient society, and casting her accursed chains, even around the poet and the sage;—and then, can we look at the blessed effects of that systematic charity, which owes its existence to Christianity—at the purity and sanctity of domestic enjoyments—at the legible characters in which the sublime truths inculcated by the Gospel, are impressed on every institution of public life, and on the intercourse of man with man,—can we look at these things, and not blush to question, for a moment, the salutary and blessed operations of the Gospel? But I desist and forbear. It were vain to present a picture to those who cannot and will not regard it; to those who, in this country, and at this day, can require the office at our hands.

But if such be the present blessings which Christianity confers, what are its future prospects? They would seem eminently calculated to cheer the spirits, and strengthen the hopes and the confidence of the believer. Let our thoughts transfer themselves from the lowly JESUS walking by the lake of Galilee, with his few and simple followers, to the countless temples now reared to his honor; and let us know, for our comfort, that, though there be worshippers with hearts as cold as the walls within which they sit, there are hearts, too, which rise in constant love to their Redeemer's throne, and glow with ardent zeal, for the dissemination of his name and his glory. They cannot, indeed, boast the miraculous works of the first apostles, to conquer and appal; but they have yet the means by which GOD ordained that, in the latter days, his holy work should be carried on. His protecting care is still over them; his HOLY SPIRIT is still with them; and in the strength and confidence of that might, they will go forth to victory. Not only are the means and instruments in our hands; but the wide extent of Christianity, the power, the wealth, the influence, and the opportunities, of the nations which believe the Gospel, present a combination of unbounded expectation and promise.

ROSE'S *Christianity Always Progressive.*

NORTH-WESTERN INDIANS.

THE importance of efforts to improve the condition and promote the conversion of the North-Western Indians, is every day assuming an increased prominence. The claims of this portion of our race to our Christian regard, are more and more strongly presented, and the ease with which these claims may be met,—the moderate pecuniary sacrifices requisite for extensive usefulness to these occupants of our own continent, and of our own territory, should urge us to immediate exertion. The facts presented in the following extract of a letter from a gentleman long familiar with Indian affairs, and of whose integrity and information we have personal knowledge, must, we should hope, while filling every Christian's bosom with anxiety, to arrest the horrors of which he speaks, awaken exertions that may soon result in a more humane condition of our red brethren, who occupy the northern and western frontiers of the United States. The most implicit confidence may be placed in the statements of our correspondent. Speaking of the Indians in that section of the country, he says:—

"For the worse they are, the deeper the darkness that broods over them, and the viler their habits, the more need there is for the interposition of Christian benevolence. A war party of Menominees did not scruple last year to eat the flesh of their enemies: a Chippewa, who was living not long since, was guilty of the horrible abomination of killing and eating his own mother, and one of this nation now in the Lake Superior country, a few years ago ate his mother-in-law, wife, and two children. It is not probably common, and famine must make the mind that has no religious restraints wholly desperate; but with allowances of this kind, practices like the foregoing mark an exceeding depth in wickedness. Such sketches are revolting, while they evince most strongly the necessity of missionary efforts."—*(Auburn) Gospel Messenger.*

CHARACTER.

IN society, character is the first, second, and the ultimate quality. A man is never ruined who has not lost his character, while he who has lost his character, whatever be his position, is ruined as to moral and useful purposes. Envy and calumny will follow a man's success like his shadow; but they will be powerless, if he is true to himself, and relies on his native energies to beat or live them down.—Virtues may be misrepresented, but they are virtues still; and in vain will an industrious man be called an idler; a sensible man a fool; a prudent man a spendthrift; a persevering man a changeling; or an honest man a knave. The qualities are inherent, and cannot be removed by words, except by a man's own consent. At the same time all calumniators, thrice detected, ought to be banished as criminals, unworthy of the benefits of the society of which, however powerless, they endeavor to be the pest and band.

MISSIONS.

Foreign.

CHURCH MISSIONARY SOCIETY.

THE number of missions supported by the Society is nine. This may appear a small number, but it must be remarked, that each mission contains many stations, at each of which there are missionaries, teachers, &c.; thus North India has twelve stations, and South India nine. The whole number of "stations" is fifty-six. Among the Europeans in the service of the Society, there are 37 English, and 17 Lutheran clergymen, 38 laymen, and 54 women. Among the natives employed, there are 4 clergymen, 443 laymen, and 10 women, making a total of 603 persons engaged in missionary duty under the auspices of the Society. There are also in connexion with its mission 370 schools, containing 9,819 boys, 2,340 girls, 553 youths and adults, making a total of 15,791.

The income of the Society, for the year ending May, 1831, was £46,584,* being less than the receipts of the preceding year by £744.

The institution at Islington, referred to in the report, is for the education of young men who are preparing to be missionaries under the direction of the Society.

Let it be remembered for our encouragement, that this Society, whose operations are now to be extended, and whose benefits to mankind are so vast, was for many years after its formation comparatively inefficient. The difficulty of obtaining proper missionaries, was nearly, if not quite, as great as it is with us; and opportunities for missionary efforts by no means so many or so promising as those now presented to our society. Let us learn then in missionary operations, not to despise the day of small things, but to persevere in the performance of duty, leaving the consequences with GOD. "In due time we shall reap, if we faint not."—*Episcopal Recorder.*

Candidates, Students, and Missionaries.—In the Institution at Islington there are at present, seventeen students. Twelve have been admitted during the year: eight have left: three have received Ordination, and nine have proceeded to their respective stations.

The Committee of Visiters, who meet quarterly at the Institution, have been much gratified with the general character and proficiency of the students. The formation of a District Visiting Society in the parish of Islington, has afforded them an advantageous opportunity of usefully employing their hours of relaxation from study; and their visits to the poor and afflicted, under the direction and control of the clergy, while they accustom to the habits of discipline and order, are beneficial preparatives for their future labors among the Heathen in foreign lands. The committee are happy to state, that the attainments in theological knowledge, of several of those who have been examined as candidates for holy orders, have, on more than one occasion, been commended by the Bishop of London, as well as by his Lordship's predecessor; and that the last three missionaries who have joined the North-India mission, have been able publicly to read the Liturgy in Hindoostanee, within a short time after their arrival in Calcutta.

General prosperity of the Society's Missions.—On reviewing the Society's operations in various parts of the world, and comparing them with those of former periods of its history, it will be seen that its encouragements were never more numerous, nor its prospects brighter. In the regions, hitherto inaccessible, which are opening to the footsteps of the missionary—in the difficulties which in so many ways are vanishing before him—in the readiness with which, in almost every quarter of the globe, his message is listened to—in the success which is attending the preparation of native teachers—in the seals which GOD has vouchsafed to the ministry of his servants—in the continuance of many congregations in the faith of CHRIST—and in the steadfastness of numberless individuals, who recently emerged from Heathenism, are adorning the doctrine of GOD their Saviour by a holy life—there is much to show that the LORD is gone out before us, and much to awaken our gratitude for the honor which he has put on our unworthy labors.—*Missionary Register.*

* Upward of $200,000.

GREEK MISSION.

The following extracts are from private letters recently received from our missionaries in Greece. —*Episcopal Recorder*.

"*Athens, July* 24, 1831.

"We left Tenos on the evening of Monday the 15th June. I cannot express my feelings on arriving at this place, and could scarcely believe that I beheld the *academy*, and could walk at any time in the beautiful grove. Our school was opened on Monday the 18th; on Saturday it contained 46 girls, from two to eighteen years old. As soon as we can procure accommodations, we shall separate the small ones into an infant school. We have relied on the Lord for strength, and have so far found it.

"*August 9th.*—Both mind and body have been much engaged with our labors, which become daily more interesting. Our list contains 99 names; from 76 to 80 attended regularly during the last week. The beginning was in a cellar, the only place we could get. Within a fortnight we found it too small. Out of our number, 6 only can read, 20 of them are from fourteen to twenty years old, 10 of them spelling in words of two syllables; not one knew their letters when they entered. Our attention will be particularly directed to promote in them habits of industry, and some idea of the value of time, of which they are distressingly ignorant. As far as I can judge, the opportunities of doing good to this people are unlimited. Could they but be convinced (as they begin to be,) that we are disinterested in our labors, and do not intend to take their religion from them, they might be brought under the pure influence of the Gospel. On Sunday morning our Sunday School assembles; that portion of our Gospel which is read at morning service in the Greek Church, is committed to memory by those who can read; they are questioned on it as the scholars in the American Sunday Schools; many of the parents and friends attend. To-day we had a congregation of 50 souls. I need scarcely add, dear ———, that we are happy. In the midst of such labors, it would be impossible to be otherwise. Give my Christian love to ———, and tell all our dear people that our ability of doing good will only be limited by the means supplied from America; and I would that all who love our Church, and desire the light of the Gospel to shine in these dark regions, should know it.

"*August 24th.*—We have had, for the last ten days, an average attendance of 100 girls, out of 145 registered, all of whom attend from time to time. Our success has surpassed our expectations, but great personal exertions have been necessary, as we are not able to procure an assistant female teacher. There is manifest improvement, and some circumstances daily occur which reward us for all our toil. The boys' school, established in May, has been increased, and the best teachers procured for it. And an institution is contemplated, which, if established, will, under the blessing of God, be a lasting benefit to the rising generation of this country, and do credit to the Church to which we belong. Many articles are wanted for the school. Every thing can be turned to advantage by us, from coarse muslin, to materials for the finest needle-work; stationary of all kinds is also much needed. Say to ———, that I never was more happy than I am now; though my duties are arduous, they are most gratifying, and strength is given me for every day. Every thing we want or ask for is for the schools—nothing for ourselves.

"*October 6th.*—During our preliminary visits to Athens, we remained four weeks. We succeeded in hiring one house for both families, and established a school for boys under the care of a Greek priest, who was well spoken of. We also purchased a building spot, just outside the walls of the city, and made an engagement with a gentleman of great abilities, and in every other respect well qualified, as the principal teacher of a large school, intended to be established on our return. We engaged the same gentleman, also, as a translator for the press, and made arrangements for repairing a ruined house for our presses and schools, to be ready when we returned. It was not our intention to remove from Tenos until the heats of summer were over, but on our return home the 26th of May, we determined for many reasons to go immediately.

"I procured a small vessel at Syra, for the removal of my family, and as I am not incumbered with much baggage or furniture, I was soon ready to go back. On the 13th June we left Tenos, finally, after a quiet, a pleasant, and I hope not useless residence of six months and six days. We received many affecting testimonies of the strong affection of some of our friends there. It was indeed but a resting place for us, strangers as we were, and not having been designed for our permanent residence, we commenced no great work here, but we found it an excellent place for preparation and study. We could from thence look around upon the new field on which we had entered and lay our plans for the future with the more precaution. We had time to study Greek and the *Greeks*, and were actively employed in the instruction of some persons in English. At the same time bearing in mind our high commission, we ceased not to endeavor, by example at least, and as we could find opportunity and ability, by words, also, to teach and to preach Jesus and his Gospel. We distributed many copies of the Scriptures and tracts, and have reason to be thankful that we can feel assured a good impression has been left behind us. We had the acquaintance of the Bishop and his clergy; they are in general in a deplorable state of ignorance and degradation. He, though *esteemed* superstitious, is respectable, venerable, and of exemplary moral character. To our great surprise, he observed he was strongly impressed with the notion, so prevalent of late in England and Scotland, that the personal reign of Christ is near at hand, though it is very certain he has never heard of Mr. Wolff's or Mr. Irving's writings. We had formed the acquaintance also, and secured the friendship of several families, who may have influence in the councils of government. This, of course, we view as of no greater importance than as it may bring our mission into notice, and extend and strengthen its salutary influence. We know full well "that it is better to trust in the Lord than to put any confidence in man; it is better to trust in the Lord than put any confidence in princes."

With my dear faithful companion in all my journeyings and trials, I left Tenos and the society of dear friends, who wept sore when we parted. We entered the port of Pireus at night. We alighted at the Pirean gate, and traversed the broken paths on foot over the choked-up streets, and piles of stone and rubbish, broken columns and shattered capitals that occupy what once was *Athens*. On the 18th of July we commenced the first female school perhaps ever taught in Athens. We commenced with 20; daily accessions soon filled our little vault—some classes were placed outside, exposed to the sun and dust. The thermometer ranged from 90° to 96°, and for two days stood at 99° in the shade. At length we providentially obtained a house, and fitted up a room for the female school; it has a gallery for infant schools, a good floor, &c. There are 165 scholars. To attend the female school, I rise at 4 to half-past 4 A. M., and study lessons to be given that day. To teach Greek after so short a residence, is no easy matter. From 8 o'clock till past 12 is spent in school. From 2 till nearly 6 I am employed in the same way. The interval is devoted to various calls from the children for their sick parents, and preparation for the afternoon. Only a few moments is allowed for dinner, and none for repose, which seems almost necessary for existence in this hot climate. The whole evening is spent in fitting work for the sewing department. Things now go on better—six fine girls have been reared as monitors. All recreation, even so much as a walk, is out of the question, unless on Sunday evening after our afternoon service, when we take a walk to visit the families of our poor children. This is always a pleasant and profitable exercise. Many a poor sick creature have we healed, and many cases of distress have we discovered, that would have remained unknown. The gratitude of these poor people is really affecting.

COMMUNICATIONS.

For the Churchman.

MINISTERIAL EDUCATION.

Messrs. Editors,—As a member of Grace Church, I formed one of a meeting held on Monday evening last, at the house of the Rector, to devise means for increasing the patronage of ministerial education in our diocese. The unanimity and zeal with which the measures were then adopted, afford a pledge of the successful result of the plan, not only in that particular parish, but wherever else it may be taken up. There is throughout our Church at the present moment, a strong and increasing sense, not only of the importance, but the necessity of some such scheme; and there is little question but that it will soon result in the adoption of a uniform and efficient system. The efficiency of such a scheme will depend on two things, *concentration* and *diffusion*,—concentration of knowledge, and executive power, in some central Board—diffusion, as to the sources from which its funds are drawn. Such a society must be at the same time one and many; one in its operations, but deriving strength from many and independent branches.

As many of your readers are doubtless unacquainted with the extent of similar operations in other denominations, I would instance in proof of the power of concentrated efforts, the success which has attended a similar institution in the Congregational and Presbyterian Churches.

The Fifteenth Report of the American Education Society, makes the following *exhibit*, for the encouragement—perhaps I should rather say, for the reproof—of Churchmen.

Young Men aided during the past year, (*May*, 1831.)

157 in 10 Theological Seminaries.
274 in 21 Colleges.
166 in 59 Academies.
7 under private instructers.

Total, 604 young men, in 90 institutions of learning.

Whence, it may be asked, come the funds for such an array? I answer—from the same source that is open to us—viz. wealth in the hands of Christians. To deny that the requisite wealth exists in the Church, is contrary to acknowledged fact; for, in proportion to numbers, we are probably the wealthier. To deny that that wealth is forthcoming, in answer to the calls of rational Christian benevolence—though, I trust, a slander—yet if in any degree true, it becomes us now to wipe it out; for it involves a charge either of sinful apathy in the feelings of our laity, or a still more sinful indolence on the part of the clergy. The American Education Society have also a Scholarship Fund of $56,000; thirty endowments of scholarships by individuals alone; and the reported expenditure of the last year for advancing the education of candidates for the ministry, amounts to $49,892. Let Churchmen, then, at length vindicate their claims, to lead in every good thing. "If Achaia were ready a year ago," as St. Paul argues against them, "let not their boasting now be vain; lest haply if they of Macedonia come and find them unprepared, they be ashamed in this same confident boasting."

One objection which has been made against moving in this business at the present time, requires an answer. It is, that the Convention of the diocese has already acted in it, and that it would be disrespectful, to say the least, if not in direct contravention of the canon of 1829, which makes the Standing Committee a Board, to receive and dispose of all such funds. A sufficient answer to this objection would be, that the very last Convention not only recognised, but expressed their thanks to a society which originated under much less imperious circumstances. I mean the City-Mission Society, which arose within the limits of the duties of a committee then in full operation, and acting under the authority and appointment of the Convention. This was an infinitely stronger case. Here was a body specifically appointed, with actual rights and powers of control, and yet the Convention hailed with joy the new society, as an addition of so much zeal to the cause, and as carrying more fully into effect the real object they had in view. But what are the facts of the present case? The Convention of 1829 passed a canon which has never been acted upon, which, by common consent, fell at once into a dead letter, from the universal conviction that it would be inoperative and inexpedient. This was the open expression even of the mover himself—our late venerated Diocesan,—one who never allowed a good scheme to slumber. He intentionally suffered this canon to fall into neglect: and I believe I may venture to say, that the same high official authority is at present against it; and willing, or I should rather say, anxious, that some better substitute should be provided. Under these sentiments the canon has never been acted upon—no funds have been collected under it—no beneficiaries supported—no reports made, which it was the duty of the Standing Committee to do—none called for, which it was the duty of the Convention to do—and no delinquencies noted, which it was the duty of the Bishop to do. May we not then conclude, Messrs. Editors, that it is a dead letter? and may we not justly complain of him who should now bring it up to check the outflowings of Christian benevolence? This, indeed, would be to set the letter against the spirit—"the letter that killeth," against "the spirit that giveth life." It is true, a committee was appointed at the last Convention to draft an address, turning the attention of Episcopalians to this very canon; but still this cannot be construed into any thing more than a sense of the importance of the end; and to smother our zeal by the very measure that was intended to call it forth, cannot surely be in accordance with the intention of its framers. But the truth is, the canon is one not of control, but of organization. It adopts a certain mode for the attainment of a certain end; but still the end is free to all Episcopalians, to reach in such way as they see fit. Ecclesiastical, does not, like civil law, speak only to command: its words are often those of exhortation. Like the Gospel, its form may be imperative, while its spirit is but persuasion. It says, "My son, give me thine heart." This is the binding quality of the canon in question. The Church says unto its members, Give of thy substance to train up ministers for the altar. Organize and concentrate for that end, and God will bless, and the Church will patronize your labors. M.

For the Churchman.

Messrs. Editors:—I lately observed in the Churchman a notice of a proposition for supporting a young man for the ministry, by an association of twenty annual contributors of $10. I have seen few articles in your excellent journal that have given me greater satisfaction; and I have anxiously surveyed the columns of every recent number of your paper, in order to discover the progress of the praiseworthy undertaking. I hoped that not only the required number of subscribers had been obtained, but that another and yet another subscription of the same kind had been not only commenced, but completed. We all know the great demand there is for well-qualified laborers in God's vineyard, and many of us, I trust, are rejoicing in the prospect which we have of obtaining some augmentation of their number. But is this all? Can we be content with rejoicing, and that too at only partial success? No, Messrs. Editors, we can—we will do more. When we send out our messengers upon their holy errand, we will reflect how many barren places there are in the desert which they will not reach, how many once promising parishes are falling to decay, or how many churches just starting into existence are paralized by the want of a devoted and authorized leader; and surely we will not be satisfied with merely these reflections! No! our recent spirited support of those great charities that have been brought before us, plainly shows that where there is a good cause we can support it. Convinced then, as we are, that our Zion requires for her support and extension, a far greater number of sacred heralds than she is likely to obtain, I had almost said even for centuries, let us lend our feeble exertions in adding to this band at least one. Let the subscription list generously commenced, be filled, and who can say but that many similar ones will be both commenced and completed? Perhaps all that is required is an example.

Not only are we urged to this measure by our wishes for the prosperity of the Church, but by the most ordinary feelings of charity and compassion. I will take one instance from several which have come to my knowledge, of young men who have encountered unnumbered hardships and troubles in their endeavors to prepare themselves for the sacred office. The example that I select is a humble mechanic, now past the age of 25, who six years ago endeavored to commence preparation for the ministry of our Church, with the single purpose of doing good. He commenced study in connexion with his mechanical pursuit, on which he entirely depended for support; but finding that impracticable, relinquished his business and accepted a subordinate situation in an academy. Here he soon found that the joint duties of student and teacher were fast undermining his health, and if he wished to be useful he must find some other employment more congenial to his constitution. Not finding any other, he returned to his trade, and gave up his studies. But with this his mind could not long be satisfied, and finally he adopted the expedient of working when he could get employment, until he could obtain some little money; then he retired to his books until his fund was exhausted, and then again returned to his labor. By this method, in six years he had advanced so far in his studies as now to be within three or four years of the attainment of the object of his wishes and his prayers. I will not attempt to describe the anguish of mind he necessarily experienced during this period; every feeling heart must fully know it, and sympathize with him.

Who would not rejoice to aid such a one in the attainment of his wishes, and to relieve him from his distress? His case is not singular—there are many such. It is not for *him* that I plead, but for those who are like him; and in pleading for them, I would direct the attention of those who are willing and able to give, to the project which occasioned these remarks. R.

For the Churchman.

Messrs. Editors,—I am truly rejoiced to find that the attention of Churchmen is awakened to the all-important subject of educating youth for the Gospel ministry, and I feel persuaded that the time is not far distant, when efficient measures will be adopted by our Church to carry the system of ministerial education into full and happy effect. As I remarked in a previous communication, a small beginning has been made by some of our parishes, the efficiency of whose operations is gradually extending under the blessing of our Divine Master, and daily evidences are given that no deficiency of interest or zeal exists in the breasts of our fellow Churchmen, in regard to this interesting subject. There needs only a proper direction to be given to the interest thus manifested—a rallying point where effort may be concentrated, and where the great object which all have in view, by a judicious system may be best promoted.

The very interesting communication of your correspondent "M," on the subject of "a Board of Ministerial Education," approaches so nearly to this point, and the plan of operations he proposes, seems so well calculated to promote efficient action, that I am persuaded but little remains to be done to secure the accomplishment of his views, and the hearty co-operation of his friends, whose attention has been drawn to the subject. The time, I think, has now arrived, when this object, in which the hearts of many are interested, may be successfully accomplished. The feelings of Churchmen are excited—they are aware of its necessity—their hopes are sanguine—they are prepared to act. The plan of your correspondent, you state,* "has the hearty and entire approbation of the Bishop of the diocese, and his *earnest wish* that it may go into speedy and vigorous execution." What then remains to be done? The course to be pursued I think is plain; we have beheld its happy effect in the result of our Green Bay and City Mission meetings. I refer to prompt action—an immediate appeal to our fellow Churchmen, to come forward and devise means for the immediate formation of a board or society for the accomplishment of the object. I would recommend to "M" to propose to our Bishop to call a meeting of the members of our Church, to which his views may be submitted, and by which a committee may be appointed, carefully to examine this subject and the plan proposed, and to report at some future meeting such a constitution as in their judgment may seem adequate to secure the object proposed, viz., "to concentrate the scattered exertions which are now making by individuals and single congregations, in educating young men for the ministry." When such a board is organized, I feel confident that there will not be a parish in our city, perhaps not in our diocese, that within twelve months thereafter, will not have given and redeemed a *pledge*, to support at least one beneficiary. A glorious result indeed, and which in faith I expect to see accomplished, for in such a cause we may with confidence look for the benediction of our Divine Master.

Respectfully yours, S. K. T.

* [We have since taken occasion to explain the expression of the Bishop as indicative of his hearty wish, that a plan, either this or a modification of it, might be adopted without delay.—Eds. Churchman.]

Forgiveness.—He that cannot forgive others, fires the bridge over which he must pass himself; for every one hath need to be forgiven.

THE CHURCHMAN.

SATURDAY, DECEMBER 17, 1831.

Appointments by the Bishop, for Confirmation.—December 18th, St. John's Chapel; January 1st, St. Mark's Church; 8th, Christ Church; 22d, Grace Church; 29th, St. George's Church; February 5th, Zion Church; 19th, St. Luke's Church; 26th, All Saints' Church; March 4th, St. Clement's Church; 11th, St. Philip's Church; 18th, Mission Church of the Holy Evangelists.

Correction.—In a part of the edition of our last number, the omission of *two cyphers* in the acknowledgment of the Treasurer of the City Mission Society, occurred in the first item. It should have been a donation of $200, instead of $2.

In the communication on Ministerial Education, in the first paragraph, read, 'Why is it that in *ten* counties,' &c.;—second paragraph, 'What is requisite to supply *annual* vacancies,' &c.;—in the last paragraph, 'Such is the simple process by which this *triumph* is to be gained.'

Academy at Athens.—A meeting has been held at Philadelphia, and a committee appointed, who have published in the Episcopal Recorder an appeal to their fellow citizens in behalf of Greek education; and soliciting aid in the establishment of an Academy at Athens. The Address, excluded this week by the press of other matter, will appear in our next.

High-church Heresy.—We have seldom met with a more wanton attack upon a body of professing Christians, than one made upon members of the Protestant Episcopal Church, in a communication inserted without remark, in "The Presbyterian" of the 7th inst. The correspondent is assailing, in no measured language, that portion of the Presbyterian denomination which is known to be dissatisfied with its public standards, and desirous of some change. While thus occupied, he travels from his record, into the subject of supposed divisions among Episcopalians, and makes the following statement:—

"High-church Episcopalians have a truly high opinion of human nature, and of themselves. Which party is it in our Church which boasts of man's perfect ability to obey the whole law of God?"

The import of the last sentence being, undeniably, that such is the opinion of 'High-church Episcopalians.'

A few lines lower, the writer has the following paragraph—(we have capitalized two clauses:)

"The New-Haven Spectator, in an article attributed to Mr. Barnes, tells us that the old Calvinists of the Reformation 'wielded in its defence the ponderous weapons which Augustine, and even the Jansenists had furnished them.' These *ponderous weapons*, which Augustine and the Jansenists procured from the armory of revelation, are the arms which are found in our camp, and in that of Low-church Episcopalians: while the writer of that article AND THE HIGH-CHURCH EPISCOPALIANS USE THE HERETICAL ARTILLERY OF PELAGIUS, the antagonist of Augustine; AND THE DECEITFUL WEAPON OF THE JESUITS, the mortal enemies of the pious Jansenists"

It would be false tenderness to call such assertions by any gentler name than that of *wanton calumny*. It is wholly untrue, that the differences of opinion which have given rise to the nicknames *High* and *Low* Church, have any relation to the (so-called) 'doctrines of grace,' much less to the Pelagian heresy. Some of the most staunch maintainers of the principles which this writer would stigmatize as 'High-church,' have been *Calvinists* of the highest grade—and, on the other hand, many of our brethren, to whom he would give the name 'Low-church,' are conscientious opponents—not of the doctrines of depravity; the new birth; renewing, enlightening, supporting, and sanctifying grace;—but of that system which Austin framed, and Calvin fathered.—Nay, this writer knew that the difference was on other grounds. Of High-churchmen, he says, "they consign the Tartars as well as the Turks [he chooses these graceful epithets to designate the divisions in his own denomination] to perdition:"—the assertion is as FALSE as the charge of Pelagianism,—but it shows that the writer *knew* a reason for the name HIGH-CHURCH, different from that before assigned; and the next sentence betrays his knowledge more fully, as he speaks of "the uncovenanted mercies of the high-church." Where is the honesty of a man who can speak of 'uncovenanted mercies' and 'perdition' as convertible terms?—Still lower down, he uses the following language, perhaps in some measure true, but certainly uncourteous, of those whom he calls *Low*-church.

"Low-church Episcopalians have been flattered into an acknowledgment of their title just as we were. They came to us and said, 'Let us build with you; for we seek your God as ye do; and we do sacrifice unto him, since the days of Hopkins, 'which brought us up hither.' We ought to have followed the example of 'Zerubbabel, and Jeshua, and the rest of the chief of the fathers of' the puritanical and Presbyterian Israel. We should have said, 'Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel.' But for fear of being called *Exclusives*, some refuse to shut out an enemy. For the flattering name of *Liberals*, some will see banditti spoil their estate. We use no crafty measures to obtain the favor of Churchmen, High or Low. We covet not their possessions, and we covet not their name. But we have seen, and they may hereafter feel, as we have done, the effect of soft words and fair speeches from those who lie in wait to deceive."

Now, we protest against such unfair, *unchristian* interference in the concerns of Episcopalians, by another denomination. To say the least, it is impertinent, even were it based on truth. But when, as in this case, it is the result either of the grossest ignorance, or of most culpable carelessness, it is unpardonable.—We do not covet the name '*High*-church': but if any choose to apply it to any set of principles, let them do so in fairness and Christian candor. It is time that our Presbyterian brethren, who dislike the 'preterition' or 'consignment to uncovenanted mercies,' which, *they say*, High-church principles assign them as their lot,—it is time that they should seek other means of defence than "refuges of lies." They have long enough branded High-churchmen with the slanderous epithets Arminian,' 'Pelagian,' 'Jesuit,' &c. Let them seek some better weapons than such calumnies if they would maintain their ground in a *reading, thinking*, and above all, a *Christian* public.

A Contrast.—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, meekness." Thus wrote St. Paul of the Gospel in its primitive purity.

There is a paper professedly advocating the restoration of Christianity to that state, in a number of which, for Dec. 10th, we find the following paragraph:—

Great News.—We publish the following advertisement *gratis*, that Protestants may understand the schemes of their wily and death-dealing enemies. It is the prospectus of a Popish volume about to be issued in Boston, with the sanction of the Beast at Rome, and his *cubs* in America. It will evidently be a "repository" of Jesuitism and wickedness.

The capitals and italics stand so in the original.

After this specimen of Christian spirit and gentlemanly style, our readers will not be surprised, and our brother of the "Episcopal Watchman" has no reason to be alarmed, at finding two columns of invective against the latter, beginning with an assertion which every reader of the Watchman must know to be a downright falsehood:—

"The Episcopal Watchman is laboring zealously in behalf of Popery; and severely rebukes all sincere Protestants."

This characteristic introduction is followed up by such choice flowers of rhetoric as these:—

"This tergiversation requires punishment."

"Either therefore the Episcopal Watchman himself is one of that class of religionists who is 'disgraced by unqualified abuse,' and who is filled with '*profanity and zeal without courtesy*;' or he is a public, and solemnly wilful deceiver, before God and man. He may take his choice!"

"That the Episcopal Watchman may learn in future to '*hold his foolish tongue*,'—"

And, to be thoroughly consistent, the article winds up with the following denunciation:—"The judgments that shall befal Antichrist in the latter days, will not leave unpunished the *Popery of Protestantism*"—that is—*we* conclude, but the tenor of the whole piece makes the conclusion inevitable—the Protestant Episcopal Church!

We do not see "The Protestant" regularly: but an occasional inspection has sufficiently convinced us that it is a disgrace and injury to the cause that it espouses. Ten Popish emissaries would not so effectually serve the cause of Rome, as its weekly farrago of abuse and misjudged argument.

Missionary Lectures.—The 'Episcopal Watchman,' in connexion with some very pertinent remarks on the duty and advantage of cultivating a missionary spirit, which we have been happy to insert in another column, recommends, as the most efficient means, the following plan.

"The great impediment which lies in the way of success in promoting missions, is, we think, the lack of missionary intelligence in our congregations. Let there be *stated* periods for communicating this intelligence; and let these be punctually observed; let not only information be given of the various results of missionary effort, but let the *spiritual necessities of the world*—the principles and motives which should inspire Christians in exertions for their relief, and the cheering consequences attending such exertions, be clearly, and distinctly, and earnestly exhibited. Let each parish clergyman become a parish missionary. Let him be 'in season and out of season,' pleading the missionary cause among his people, and communicating to them a portion of his own zeal and benevolence. We do not perceive how this can be more happily effected, than by the establishment of a regular lecture. One thing is certainly true; it is impossible for the heart to feel until the mind is enlightened. We cannot be affected by wants and sufferings of which we never heard; nor can we be roused to activity in their relief, unless some way is pointed out in which it can be communicated.

"Where it is not practicable that a lecture should be conducted by an association of clergymen, as in small towns, it should not be neglected. We cannot doubt but that the pious labors of the Rector of each parish in behalf of the missionary cause, would be eminently blessed by the great Head of the Church. Could an arrangement be made throughout the Church in the United States, that the lecture should occur at the same time, how much would the thought cheer, and animate, and encourage Christians, that all their brethren were similarly engaged in the holy work."

The plan appears to us feasible, with the exception of its liability to one remark, which, however, we do not urge as an *objection*.—There is certainly such a thing as over-stimulating the curiosity, and more especially the religious curiosity, of the public. The appetite may be pampered at the expense of the digestion, and the result must be a sickly state. To this, we think, the *undue* multiplication of public and social services tends directly. Christians learn to expect stimulus for their religious affections and desires, other than that which the Scriptures, and private prayer, and meditation, can afford. The duties of the closet, and the family, and the social circle, suffer in proportion to the overplus of time laid out in public meetings and engagements.—We by no means intend to insinuate, that the proposed missionary lecture *must* have a tendency to increase this evil. We would but suggest the propriety—nay, need—of caution, lest it *should*.

City Mission.—We are happy to state that the Rev. Mr. Cutler has arrived in town, and entered upon the discharge of his duties as the first of our City Missionaries. He will officiate statedly at the Mission Church in Vandewater-street.

Bishop of North Carolina.—From the 'Cape Fear Recorder,' we copy the following notice of the late visitation of Bishop Ives, at Wilmington, North Carolina.

The confirmation noticed, was held on the 26th, and the ordination on the 27th ult.

"The Right Rev. Bishop of the diocese has just concluded his Visitation to St. James' Church, in this town, having administered Confirmation to twenty-nine persons, (adults,) and admitted Thomas F. Davis, Jun., to the holy order of Deacons. Divine service was continued during several successive days; and crowded and attentive auditories gave evidence of the acceptableness of the Bishop's ministrations; and offered an earnest of great good, as resulting from his connexion with this diocese."

Ministerial Education.—The communications in our columns to-day, upon this subject, the last of which was elicited by the original proposition of our correspondent "M," will not, we are willing to believe, be without effect. At the same time we anticipate efficient and vigorous action, in this department of benevolent exertion, only in the event of the enlistment of energies hitherto dormant. Those Churchmen—in our city, particularly—both lay and clerical, who have been known heretofore as prominent supporters of our institutions, are engrossed, to the full limit of their leisure, by the extensive and increasing claims of existing interests.

Dormant energies there *are* indeed! Will they not, for very shame, be roused to animate, intelligent, rational existence, by the more than imploring calls of the spiritually destitute?—It is pity, that the miserable estimate which men make of the comparative value of soul and body, should be so general and so ruinous. Our population is threatened with bodily suffering from inadequate supplies of fuel, and all hearts are open, all sympathies flow, the community is agitated! It is right that it should be so:—yet from year to year thousands 'perish for lack of knowledge,' *souls* crowd the road to certain, inevitable, interminable ruin, while appeals for the means of instructing them,—of blessing them with guidance in the path to an incorruptible inheritance, and changeless felicity, are made to the same community—in view of the importance of their success, we do not hesitate to say, in vain!

Let us admit to our minds one appalling consideration—appalling to those who, having power, are still inactive, indifferent to the spiritual relief of their fellow men. It is, that they *must* be present at the solemn annunciation by the Possessor and Disposer of all felicity—'Inasmuch as ye have not done it unto the least of these, ye have not done it unto me!'

With great pleasure we insert the subjoined notice of the late measures taken in reference to this subject, in the parish of Grace Church in this city. May they result in early and abundant fruits!

For the Churchman.

At a meeting, called pursuant to public notice, of the members of Grace Church, at the house of the Rector, on the evening of Monday, 12th inst., Edward Jones, Esq. having been called to the Chair, and the Rev. J. McVickar appointed Secretary, the objects of the meeting were opened by the Rector, exhibiting the great necessity of an increase of ministers in our Church generally, and the inadequacy of the existing means of supply;—whereupon, after some interesting statements, made by different gentlemen, in relation to the same subject, it was resolved unanimously, that it is expedient to adopt measures in Grace Church, to raise funds for the support of indigent young men of piety and talent, during the period of their studies for the ministry.

Resolved, That a committee of —— be appointed to devise and report a plan for carrying the same into effect.

The blank having been filled up by nomination with the names of the Rector, E. Jones, Esq., W. Bard, Esq., J. A. Delafield, Esq., Rev. J. McVickar,—Upon motion of Dr. McVickar,

Resolved, That the committee be empowered to confer with the Bishop and with the Rectors and members of other congregations, with a view so to draft their report, as to lead to the organization of a Central Board of Education of the Diocese.

Resolved, That the meeting do now adjourn, subject to the call of the committee when ready to report.

(Signed) E. Jones, Chairman.
J. McVickar, Secretary.

Provocation to Good Works.—The effect of the efforts which have been so happily blessed and successful, in our own city, has not been felt here only;—we are fain to believe that the similar undertaking, noticed in the subjoined extract from the 'Banner of the Church,' has been provoked by our City Mission.

CITY MISSIONS.

Mission Church of the Holy Evangelists.—An intelligent correspondent, recently in New-York, thus writes of the services in this sanctuary of the poor:—

"Last Sunday evening, I attended a third service at the new Missionary Church, in the city of New-York, which was opened, for the first time after Consecration, on that day. It gave me much pleasure to witness the active interest with which our brethren there engage in its various concerns, and the great liberality which they have shown in purchasing and fitting up the building, and in employing a constant missionary, for its ministrations and pastoral duties. It is situated in a part of the city where there must be many in its immediate vicinity who have no place of worship at which they can attend. These, with others from afar, and especially seamen, will there not only find themselves made welcome in Christ's name, but be able to enjoy the worship of their *home* churches. It led me to think more of the subject lately suggested by the Executive Committee of our own Missionary Society, the erection of a Mission Church; and which now, more than ever, I desire to see immediately and effectively undertaken. In the "wilderness of a city," there are many who have no home but the Church: and many others who, through ignorance of Christ, feel that there is for them no home but the grave. The former are made "welcome home" by a free church. The latter, gathered from "the highways and hedges," and *compelled* to come in, find a new home, cheerful and happy, where they are made ready for their Father's house in heaven."

"*Episcopal Missionary Chapel.*—The subject of a permanent Missionary Chapel, seems to have excited an uncommon degree of interest in all classes of the community. It is an object that seems to unite all hearts. Are they doing any thing about the new Chapel? Have they opened a subscription for a Chapel?—are questions frequently asked. That this is not mere idle speculation, is proved by deeds. I am authorized to state that a lady is ready to second the propositions made a few evenings since at the Missionary Chapel, of giving *one hundred dollars* for that best of all charities, provided it can be immediately commenced. Others stand ready with their tens, and their twenties, wholly unsolicited. Even the poor widows are anxious to give something. Shall such an opportunity be lost? I trust not. It must not be said that the harvest was ready, but the people refused to gather it. We look to you, Messrs. Editors, to take the lead, to give the tone, and circulate the information on this important subject.

"P. S. Since the above was written, I have been informed that *three* other ladies have expressed their willingness to give *one hundred dollars* each for the same purpose, and are anxious that it should be immediately commenced. I send this in hope that it may provoke others to love and good works—to follow the injunction, 'Go thou and do likewise!'"

MISSIONARY SALE.

The annexed notice we earnestly hope will be borne in mind by our readers and the friends of the missionary cause generally. The Sewing Society of St. John's, is a small but indefatigable band. Since 1828, it has contributed more than $1400 to the Parent Institution. One half of the avails of labor this year, will be devoted, it is understood, to the Green Bay Mission, to which the association of this chapel has already contributed $120. We have been informed that the proceeds of a table, at this sale, are intended as a *Christmas offering*, to one whom all will delight to honor,—our venerable missionary, "Father Nash," who for more than 30 years has taken the lead among our western laborers, in spreading the glad tidings of salvation.

NOTICE.

The members of the Sewing Society, attached to the Female Missionary Association of St. John's Chapel, give notice that an exhibition and sale of useful and ornamental articles, will take place in the large room of the Episcopal Public School, corner of Varick and Canal streets, on Thursday the 22d instant. The articles may be examined from 1 until 7 o'clock, P. M. of that day, when the sale will commence. Should the weather prove unfavorable, the sale will be postponed until Friday evening.

New-York, Dec. 15, 1831.

LITERARY.

REVIEW.

Parish and Religious Family Library, Vol. X. *Piety without Asceticism, or the Protestant Kempis.* By John Jebb, D.D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe. *New-York:* Protestant Episcopal Press, 1831. 12mo. pp. 361.

This is a precious volume. And we rejoice to think in how many a family it may soon become a source of spiritual knowledge, giving light to all that are in the house.

It is a compend of Christian faith and practice, selected from the writings of Scougal, Charles How, and Cudworth. Scougal's "Nature and Excellency of the Christian Religion; or, The Life of God in the Soul of Man," and six of his discourses on important subjects, occupy the first place in the work. All that we possess from the gifted mind of Scougal, is a treasure. He was indeed a dispenser of good things. From infancy, trained up by a pious father in the way he should go, fond of retirement, with the best books in his hands, and wise and good men for his counsellors, he acquired a rare growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He had a vigorous understanding and a warm heart; and both were consecrated to his Divine Master's service. As Professor of Philosophy in the University of Aberdeen, when he was twenty years of age, and as Professor of Divinity in the same seat of science, less than five years after, he afforded the most abundant evidence of his great learning; and as a diligent pastor of the fold of Christ, in all the interesting duties of the sacred office, he thus gave full proof of his ministry. The master-piece of this good and faithful servant of the Lord, is "The Life of God in the Soul of Man." It treats thoroughly of *the religion of the heart.* By a kind of spiritual anatomy, it lays open the thoughts and intents of the inner man. With a minute eye, it prosecutes its work of examination. It points out the various duties demanded of the true followers of Christ; and it presents a lovely picture of what all should strive to become, who love the Lord Jesus in sincerity. As a specimen of the deep devotion which pervades the treatise, we give the concluding prayer,—a model of communion with our reconciled God and Father.

A PRAYER.

"And now, O most gracious God, father and fountain of mercy and goodness, who hast blessed us with the knowledge of our happiness, and the way that leads to it, excite in our souls such ardent desires after the one, as may put us forth to the diligent prosecution of the other. Let us neither presume on our own strength, nor distrust thy divine assistance; but while we are doing our utmost endeavors, teach us still to depend on thee for success. Open our eyes, O God, and teach us out of thy law. Bless us with an exact and tender sense of our duty, and a knowledge to discern perverse things. O that our ways were directed to keep thy statutes; then shall we not be ashamed, when we have respect unto all thy commandments. Possess our hearts with a holy and generous disdain of all those poor enjoyments, which this world holds out to allure us, that they may never be able to inveigle our affections, or betray us to any sin. Turn away our eyes from beholding vanity, and quicken thou us in thy law. Fill our souls with such a deep sense, and full persuasion of those great truths which thou hast revealed in the Gospel, as may influence and regulate our whole conversation; and that the life which we henceforth live in the flesh, we may live through faith in the Son of God. O that the infinite perfections of thy blessed nature, and the astonishing expressions of thy goodness and love, may conquer and overpower our hearts; that they may be constantly rising toward thee in flames of the devoutest affection, and, for thy sake, enlarging themselves in sincere and cordial love toward all the world; and that we may cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in thy fear, without which we can never hope to behold and enjoy thee. Finally, O God, grant that the consideration of what thou art, and what we ourselves are, may both humble and lay us low before thee, and also stir up in us the strongest and most ardent aspirations toward thee. We desire to resign, and give ourselves up to the conduct of thy Holy Spirit: lead us in thy truth, and teach us, for thou art the God of our salvation; guide us with thy counsel, and afterward receive us into glory, for the merits and intercession of thy blessed Son our Saviour.—*Amen.*"

Six of Scougal's Sermons are added to his treatise. The important subjects which they present, are the superior excellency of the religious, the indispensable duty of loving our enemies, the necessity and advantage of early afflictions, the small number saved, the duty and pleasure of praise and thanksgiving, and the importance and difficulty of the ministerial function. All these discourses abound in thought, and are full of unction. And they may justly be commended, as replete with wholesome Gospel doctrine, reproof, correction, and instruction in righteousness.

The "Devout Meditations" of How, occupy the next place, in the volume before us. The author of the Night Thoughts, Dr. Young, has said in commendation of this treatise—"A greater demonstration of a sound head, and a sincere heart, I never saw." And every paragraph justifies this high encomium. As Scougal's strength was spent in *active toils*, How's peaceful scene of life was *contemplation.* Worn out by excessive labors, Scougal closed his career, in the very bloom of youth, when at the age of eight-and-twenty; but in serene retirement, at the advanced age of fourscore and four, the venerable How illustrated many of the same Christian graces, and discoursed of them with a rare eloquence. The following short extract will exemplify the prevailing manner of the Meditations.

"The first two things to be sought after, in order to the acquiring of a settled calmness and undisturbed pleasure of mind, are a constant and fervent love of the adorable God, and a real and entire contempt of the world. Now, the love of God will certainly flow from a frequent and serious contemplation of his continual and unspeakable goodness: as the contempt of the world will undoubtedly ensue from a reasonable and impartial consideration of its worthlessness. These I look upon as the necessary foundation, upon which alone may be built that noble, beautiful, and desirable structure of an intrepid, virtuous, and peaceful mind: the only valuable treasure upon earth; and that alone, of which we may be innocently covetous; a dominion more glorious, than all the empires of the world; in the pursuit after which alone, ambition is justifiable. O my God, possess my soul with such an ardent love of thee, so buoyant above all my other affections, that no one may ever come in competition with it; such a love, as may not only subdue all other affections, but purify and make them innocent; such a love, as may create in my soul a perpetual pleasure in the contemplation of thee, and a continual thirst after thee, never to be quenched but by the fulness of enjoyment; a love, which may transport my soul with thy divine perfections, and paint there such lively images, such bright ideas of thy glorious majesty, that none of the trifling pleasures and temptations of this world, may be able to make on it the least impression. And as, my gracious Lord, thou hast given me much, and forgiven me much, so raise my love to a degree proportionable to thy bounty and mercy!"

Two of Dr. Cudworth's Sermons, the one entitled, *They know* Christ *who keep his Commandments;* and the other, *The Christian's Victory over Sin, the Law, and Death*—complete this valuable volume of the Library. A contemporary of Scougal and How, Dr. Cudworth was a man of uncommon genius and profound learning. He had a wide range, and a powerful grasp of intellect. And in his two Sermons here printed, may be obtained some of his rich treasure of things new and old.

As a book for family use, no one of the series, as yet published, has higher claims. To be furnished at a cheap rate with such stores of wisdom, is among the most blessed privileges of our day. In every household, this precious volume deserves to be received and read. And wherever it is read, it cannot well fail to yield, as a rich recompense, elevated thoughts and hallowed fervors.

X. S.

We understand that the Messrs. Harpers, of this city, have it in contemplation to republish Rose's translation of Neander's Church History. The work will not comport very well with their collection of novels, to be sure: but it will probably sell well, and that is a sufficient recommendation. At all events, we shall be highly gratified both by the undertaking and its success.

Fragments in Prose, gathered from the Correspondence of William Cowper. 96 pp. J. Loring, Boston, 1831.

This is one of the beautiful pocket quartos, of which a large number have appeared in the last two years. Its title is a sufficient recommendation. The selections are such as exhibit the author's religious opinions and sentiments, and we take sincere pleasure in noticing the little volume as among the very best of the class of 'gifts for the season.'

The Aged Christian's Cabinet, *containing a variety of Essays, Conversations, and Discourses, adapted to the improvement, consolation, and animation of aged Christians, of every denomination.* By the Rev. John Stanford, D. D. New-York: T. & J. Swords. 1829.

We notice this volume at this time in the hope that by so doing we may secure its presentation to at least *some* aged Christian, as a peculiarly fit offering for the season. It will be found answering truly to its title. The type of the volume is large and plain, and the price one dollar and a half.

DIED.

On Thursday, the 8th inst. at the residence of Henry Barclay, Esq., Ulster, Lady Mary Watts, aged 83, relict of Robert Watts, Esq., and daughter of the late Major General, the Earl of Stirling.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.

By Bishop *White*, in St. James's Church, Philadelphia, on Sunday, A. M., Oct. 9, Rev. Henry J. Morton, and the Rev. Lyman N. Freeman, Deacons, were admitted to the holy order of Priests.

CONFIRMATIONS.

By Bishop *Ives*, Oct. 23, at Warrentown, 19. Oct. 25, Willimsborough, 7. Oct. 27, Salem Chapel, Orange, 9. Oct. 30, Hillsborough, 30. Nov. 6, Raleigh, 22. Seven of the number confirmed at Hillsborough, were students from Chapel Hill.

Episcopal Acts.—In King and Queen Parish Church, St. Mary's co. Md., on Tuesday, July 19th, the Right Rev. Dr. Stone admitted the Rev. James A. McKenney, Rector of the Parish, to the holy order of Priests. In the afternoon of the same day, in the same church, the Bishop administered confirmation to 11 white and 12 colored persons. On Wednesday, July 20th, in All Saints' *Chapel*, King and Queen Parish, the Bishop administered confirmation to 14 white and 16 colored persons.

Clerical Changes.—*St. Luke's Church, Pottsville.* We understand that the Rev. James De Pui, of Bloomsburg, Pa., has accepted an invitation made by the Vestry of St. Luke's Church, Pottsville, and may be expected shortly to enter upon his duties as Rector of said Church.

The Rev. Joseph H. Nichols, of this city, was on the 2d inst., unanimously elected assistant minister to the Right Rev. Bishop Moore, in the Monumental Church, Richmond, Virginia.

Rev. *Pierce Connelly* has resigned the charge of the Swedish church at Kingsessing, and accepted the rectorship of Trinity church, Natchez, Mississippi.

Rev. *Christian F. Cruse*, principal of the Episcopal Academy at Cheshire, Connecticut, has been elected an assistant professor in the faculty of Arts, in the University of Pennsylvania.

COLLEGE RECORD.

Dartmouth College.—There are named on the catalogue for October, 1831, 280 students, viz: Medical student 101, Seniors 33, Juniors 38, Sophomores 48, Freshmen 60.

Yale College.—From the catalogue of Yale College for the year 1831–'32, it appears there are in the Senior Class 53, Junior Class 102, Sophomore Class 86, Freshmen Class 90—total number of undergraduates of the academical branch, 331. There are 42 theological students, 44 in law, 48 in medicine, and 4 resident graduates—making all the students connected with the College, 469.

Williams College.—By the annual catalogue of this institution, it appears there are 123 students, viz. resident graduates 3, Seniors 19, Juniors 30, Sophomores 37, Freshmen 34.

The Medical Class in the Berkshire Medical Institution, at Pittsfield, contains 93. The whole number graduated at this institution since its incorporation in 1823, is 187.

Amherst College.—The catalogue of this institution for the current year contains the names of Seniors 39, Juniors 46, Sophomores 50, Freshmen 60—Total 197.

Harvard University.—The whole number of students connected with this institution is 404,—graduates 168, undergraduates 236. Of the graduates, 31 are theological students, 41 law students, and 95 students attending the medical lectures. The College Library for the common use of the whole University, contains 33,000 books, the law library 3000, and the medical 1000—total, 37,000. —*Episcopal Watchman.*

SUMMARY.

Vote of the English Bishops on Reform.—The first of the following paragraphs is the conclusion of an article from the London Courier, (the ministerial paper,) partially given in our last. Its design is evidently to foster the popular indignation against the bishops, who dared to vote against both ministers and people. The second paragraph is the remark of an acute and impartial American politician.

Let us hope, as the only means of saving the Church from discredit, that the inferior Clergy will now exert themselves in their sacred functions, to prove that they are in heart and word the Ministers of Peace, and that the people generally will reflect that the professor makes not the profession, nor the Bishop the Church. Let us not abandon the places of worship in which we were baptized, and resort to new creeds, merely because a few heads of our religion have erred, when so many faithful pastors exist to expound the truths of the Christian faith. What congregation of Dissenters ever dispersed merely because their pastor has shown himself unworthy of his trust? And should not the members of the Established Church observe the same course? For the true interests of man, perhaps it matters little to what Christian sect he belongs; but it is some proof of the value which is set upon religion itself, not to be constantly changing as to its outward forms. The established Church has flourished hitherto, and so long as it can flourish without affecting the great principle of toleration toward those who worship God in a different way, we hope it will not fade. That all its own servants do not uphold its honor, is indeed, but too true. Let it, however, not be abandoned by its friends.—*Courier.*

The Bench of Bishops, in the House of Lords, have always been reproached and abused for subserviency to the ministers; on the first occasion that they vote against the government, they are burnt in effigy, and scarcely escape with their lives!—*National Gazette.*

Liberia.—The *Westminster Review* for October, 1831, says: "The Americans are successfully planting free Negroes on the coast of Africa; a greater event possibly in its consequences, than any that has occurred since Columbus set sail for the New World." "In many important points, the little republic of Liberia seems likely to prove a scene, only the first in time, but not a solitary scene, for the triumphant development of the Negro capacity." "The prejudice against the colored race is, as has been stated already, frightfully strong in America; but the papers of the Colonization Society, whilst furnishing proof of the extent of these prejudices, afford also even stronger and far more gratifying demonstrations of a change." "The colored people have grievous wrongs to urge against the white Americans, as well as against all Europeans; and it is chiefly because the Colonization Society seems to afford the means of redressing those wrongs, that its exertions are to be honored."

Sir Isaac Newton.—M. Biot, in his life of Sir Isaac Newton, has endeavored to prove, on the testimony of a manuscript note of Huygens, buttressed by various collateral facts, that Sir Isaac Newton became deranged in mind in consequence of the destruction of his manuscripts by his dog Diamond; and that he never recovered his mental powers sufficiently to produce any great work after this epoch, though he was only forty-five years old at the time. M. de la Place exultingly adds, that this accounts for the author of the Principia turning his thoughts to theology, and writing on prophecy and biblical criticism, which Voltaire sneeringly urged as a proof that the most exalted mind is not always free from superstitious credulity. Till the publication of M. Biot's memoir, these alleged facts were wholly unknown in England or elsewhere, either from writing or tradition; but they have been lately extensively circulated under high auspices in this country, in the Life of Newton by "the Society for the Diffusion of Useful Knowledge;" who, to their disgrace be it spoken, have not only adopted M. Biot's statement, but also the infidel sneers grounded upon it. Most happy, therefore, are we in being able to inform our readers, that Dr. Brewster, in his Life of Newton, just published in Murray's Family Library, has collected a number of interesting facts, bearing upon the point, from which, though it certainly appears that Newton labored under a temporary nervous irritability, caused by fever and want of rest, yet that it was *only* temporary; that his exertions, mathematical, theological, and critical, bear powerful testimony to his vigorous powers of mind at the very period of his alleged incompetency; and that all his theological publications were composed in the vigor of life before the illness which is said to have affected his reason. We may take an opportunity of detailing the facts more fully, as well as some other interesting particulars in Dr. Brewster's valuable narrative; but in the mean time our readers may procure the book for themselves. It does great honor both to Dr. Brewster and Mr. Murray's popular series; and particularly for the praiseworthy anxiety with which the deeply scientific writer rebuts the insinuations of skeptics against Christianity.—(*London*) *Christian Observer.*

ACKNOWLEDGMENTS.

The Librarian of the "General Theological Seminary of the Protestant Episcopal Church in the United States," gratefully acknowledges the receipt of the following donations to the Library.

From Mr. Richard Whittingham, N. Y.,—Allgemeine Literatur Zeitung for 1828, 12 nos. 4to.; Erganzungsblatter, desselben, 12 nos. 4to.

Evangelische Kirchen Zeitung for 1827, 6 nos. 4to.

From Mr. Hugh Davy Evans, of Baltimore—Sermons and papers relating to the Society for Propagating the Gospel, 2 vols. 4to.

From Rev. J. Wenham, Chaplain of his Britannic Majesty in the island of Ceylon—Origenis contra Celsum, 1 vol. 4to.

From Messrs. T. & J. Swords, N. Y.—Cunningham's Sermon's, 2 vols. 8vo.; Post's Visit to Greece, 1 vol. 8vo.; Last Days of Heber, 1 vol. 12mo.; Memorials of Bishop Hobart, 1 vol. 12mo.; Portraiture of a Christian Gentleman, 1vol. 12mo.; Anthon's Wilson's Greek Exercises, 1 vol. 12mo.; Wilson's Parochialia, 1 vol. 12mo.; Dehon, on Confirmation, 1 vol. 18mo.; Fry's Scripture Reader's Guide, 1 vol. 18mo.; Nelson's Practice of True Devotion, 1 vol. 18mo.; Claverston, 1 vol. 18mo.

From Ven. Edward Wix, M. A., Archdeacon of Newfoundland—Scriptural Illustrations of the Thirty-nine Articles of the Church of England, by Samuel Wix, A. M., 1 vol. 8vo.; Reflections concerning the expediency of a council of the Church of England, and the Church of Rome, by Samuel Wix, A. M., F. R. and A. S., 1 vol. 8vo.; Practical Sermons, by Samuel Wix, M. A., F. R. and A. S., 1 vol. 8vo.; the New Week's Preparation, parts I. and II., revised by Samuel Wix, M. A., 1 vol. 12mo.

From Rev. Hugh James Rose, of Cambridge, Eng.—Eight Sermons, preached before the University of Cambridge, in the years 1830 and 1831; by Hugh James Rose, B. D. Christian Advocate and Dean of Bocking.

Benjamin I. Haight, *Librarian.*

December 13th, 1831.

*** Editors of Episcopal periodicals are respectfully requested to give the above an insertion.

CITY MISSION.

The Treasurer of the "New York Protestant Episcopal City-Mission Society," has received, since the last acknowledgment, the following sums:

From Mr. E. B. Clayton, to constitute himself a life member,	$15 00
do Henry Laight, do do	15 00
do Rev. John M. Guion, (received some time since and not before acknowledged,)	2 00
Collection at St. Luke's Church, Sunday, Dec. 11,	61 25
do St. Michael's Church, Bloomingdale, Dec. 11,	18 50
do St. Mary's Church, Manhattanville, Dec. 11,	7 50
do Mission Church, Thursday, Dec. 8,	4 66
do do do Sunday, Dec. 11,	15 39
Found in Ascension Church, after the collection on Sunday, Dec. 4th.	5 00
One annual subscription of one dollar,	1 00
Two do do of three dollars,	6 00
	$151 30

J. A. Perry, Treasurer,
Dec. 15, 1831. 33 Wall-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 15th, from the following persons, viz:—

L. H. Young—E. Pratt-2—Timothy Miner—C. P. Mallett—Right Rev. Wm. Meade, D. D.—S. Babcock—Rev. B. Hutchins—S. Sprague—Rev. J. W. Rogers—Joshua Skinner, $5 E. Platt—Cyrenus Noble—L. T. Bisbee.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending December 15th, to the following persons, viz:—

Rev. W. D. Cairnes, Willmington, N. C. per schooner Senator—Agur Wells, Albany, 3 boxes, per steam boat Constellation—S. Babcock, New-Haven, one box per steam boat Superior—Salmon Hall, Newbern, one parcel, left at Collins, & Co. 117 Maiden Lane—J. M. Donnelly, Catskill, one parcel, Mills & Row, 7 South—Rev. A. Gibbes, one parcel, Charleston, per packet ship Saluda—H. & F. J. Huntington, Hartford, one parcel via New Haven, care of L. H. Young, per steam boat—T. B. Lippitt, Providence, one parcel per steam boat.

COLLEGIATE SCHOOL,

No. 76 VARICK-STREET, CORNER OF CANAL

Rev. JOHN W. CURTIS, A. M., *Principal.*

The following course of study, adopted in this Institution, is intended to comprise a thorough knowledge of the Latin and Greek Classics, the Mathematics, both pure and mixed, Polite Literature, and the ordinary English branches:—

Latin and Greek Classics,	Rhetoric and Belles Lettres,
Geometry and Algebra,	Composition and Elocution,
Trigonometry and Conic Sections,	Geography and Chronology,
Mensuration and Surveying,	History and Mythology,
Navigation,	English Grammar,
Natural Philosophy,	Arithmetic,
Moral Philosophy,	Book-keeping,
Evidences of Christianity,	Reading and Writing.

Terms.

For Classical scholars, including all the above branches, per quarter, - - - - - - - $10 00
English Scholars, - - - - - - 6 00
Instruction will be provided in the modern languages, and the French department is under the care of an experienced teacher, a native of France, at - - - - - - - - - - 5 00

The English department, including those branches especially necessary for the counting room, is under the charge of a gentleman whose personal experience in business renders him in the highest degree competent to impart efficient instruction.

The Institution being endowed, the Principal can, with confidence, direct the attention of the public to the reasonableness of its charges, when compared with its advantages. It is under the care and supervision of the following gentemen,

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Hubert Van Wagenen, *Vice-President.*

Rev. William Berrian, D. D.,	Rev. Henry Anthon,
Rev. J. M. Wainwright, D.D.,	Henry Rogers,
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Rev. Thomas Lyell, D. D.,	John Stearns, M. D.,
Rev. William Creighton, D.D,	Thomas L. Ogden,
Rev. John F. Schroeder,	William Johnson,
Rev. Thos. Brientnall,	Murray Hoffman,
Rev. John M'Vickar, D. D.,	David Hadden,
Rev. Lewis P. Bayard,	Henry Laight.
Rev. Wm. R. Whittingham.	James N. Wells.

The Institution occupies the front of a large and commodious building in Varick-street, and is entirely distinct from the Public Schools, which have entrances upon the adjoining streets. The pupils have the advantage of a play ground and gymnasium, which have no communication with the street; and may thus enjoy that recreation, which is necessary to health, without exposure, and under the eye of their teachers. The year is divided into four terms of three months each, commencing the 1st of September, and terminating the 31st July.

Application may be made to the Principal, at the Institution, between the hours of 8 and 4, daily.

Dec. 10, 1831.

PRIVATE BOARDING SCHOOL,

POWELTON,

On the Hudson river, one and a half miles north of the village of Newburgh.

Miss Inglis, (who conducted for several years in Hagers Town, Md. a Boarding School for Young Ladies, on a plan similar to her present one,) being now prepared to receive her full number of pupils, (thirty,) and having amply provided herself with good teachers in every department, hesitates not to say that her Seminary offers every advantage possessed by first rate city boarding schools, and many superadded, which no city establishment can possibly enjoy.

TERMS.

For the scholastic year of ten months, commencing the first of October, and ending the last of July,

For Boarding (including beds and bedding, washing, fuel, lights, &c. &c.) and Instruction in the various branches of a complete English education, $200

For any period less than the whole term, at the rate of $220

No pupil received for less than half a term, (5 months.)

No deduction made for the removal of a pupil before the expiration of the period for which she is entered.

And when a young Lady is not to return at the commencement of the succeeding session, *notice of this must be given previous to the close of the term.*

For the Languages, Music, Drawing, &c. &c., an extra charge will be made.

N. B. Payment to be made by half sessions, in advance.

Persons desirous of special information relative to the plan and arrangements of the school, as also to the principles, character, and standing as an instructress and a governess of the Principal, antecedent to her residence in this vicinity, are referred to the gentlemen whose names are under written; all of whom can furnish *the most satisfactory testimonials in her favor.*

In New-York, the Rev. Dr. Milnor, Rev. Dr. Wainwright, Rev. Dr. Knox, Rev. Dr. Cox, Rev. Dr. Snodgrass, Hugh Maxwell, Esq., Mr. H. Auchincloss, Mr. J. Auchincloss.

In Baltimore, Rev. Dr. Henshaw, Rev. Mr. Nevins.

In Hagers Town, Rev. Mr. Drane, Rev. Mr. Fullerton, Wm. Price, Esq., Dr. J. Reynolds.

Rev. Mr. Lemmon, Fauquier county, Va.; J. Van Doran, Esq., Jefferson county, Va.; Rev. Mr. Johns, Cumberland, Md.; Dr. W. B. Tyler, Frederick City; Hon. T. H. Crawford, Chambersburg, Pa.; Hon. Ambrose Spencer, Albany; Rev. Dr. Proudfit, Salem, N. Y.; Rev. Mr. Whitehead, Hopewell, Dutchess county; Rev. Mr. Brown, Rev. Mr. M'Carrell, Newburgh.

Newburgh, Nov. 5th, 1831. eot. tf.

CHRISTMAS AND NEW-YEAR'S GIFTS.

At the Press may be had the following—

Devotional Sonnets, on some of the most striking texts in the Gospels of St. Matthew and St. Mark, by a member of the Church of England—various bindings.

Communicant's Companion, a neat pocket volume, various bindings.

Memory's Tribute, containing The McEllen Family—Family in Eternity—The Baptism—The Meeting of the Travellers—various bindings.

A Compliment for the Season, Silk binding—gilt edges.

Horæ Religiosæ, or daily approaches to God, in a series of Prayers, Meditations and Hymns; With an engraved likeness of the Rev. Dr. Blomfield, Bishop of London.

Bishop Andrews' Devotions, translated from the Greek by George Stanhope, D. D. with a likeness of the Bishop.

Sacra Privata, by Bishop Wilson—Calf—gilt edges.

Advice to a Young Christian, by a Village Pastor.

Beauties of the Holy Scriptures.

Companion for the Altar, calf bindings.

Sumner's Exposition, various bindings.

Christian Altar, by Rev. Wm. E. Wyatt, D. D.

Fragments in Prose, gathered from the Correspondence of Wm. Cowper.

The Press keep constantly for sale—

Bibles, in various sizes and bindings.

Prayer Books—Quarto—Octavo, Duodecimo, 18mo and 32mo, in a rich variety of elegant and plain bindings.

LECTURES

On the Evidences of Revealed Religion, before the New-York Young Men's Society.

The Rev. Mr. McIlvaine, of Brooklyn, Lecturer on the Evidences of Revealed Religion, by appointment of the New-York University, will deliver a course of Lectures on that subject before the New-York Young Men's Society, in the Lecture Room of Clinton Hall; to commence on Monday evening next, the 12th inst., at 7 o'clock, and to be continued on each subsequent Monday evening, until completed. The first or introductory Lecture will be gratuitous.

Tickets for the course, which will be $1 for members, and $3 for those not members of the Society, (each ticket admitting a Lady and Gentleman) and extra Ladies tickets at $1 each; may be had by application to Geo. D. Phelps, 71 Wall-street; G. U. Richards, 62 Pine-street; J. Wilbur, 51 South-street; J. Leavitt, 182 Broadway, corner of John-street. Dec. 10, 1831. 2—w.

TO MUSIC TEACHERS, SOCIETIES, AND CHURCH CHOIRS.

The following valuable works on Sacred Music, are published by E. Bliss, 111 *Broadway.*

Psalmodia Evangelica, a collection of Psalm and Hymn Tunes, adapted to all the various metres used in sacred poetry, containing also tunes arranged for the organ and piano forte.

Set Pieces.—Anthems and Chants, to which is prefixed an Introduction to the art of Sacred Music. This Introduction, prefixed to the collection, contains all the instructions necessary to form a good and correct singer; and so valuable an acquisition will not be found in any work extant, 2d edition. By the author of the Music of the Church.

Also, *The Music of the Church*, a collection of Psalms and Hymns, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States, 3d edition. Also the quarto edition of this work, with the Hymns attached, for Church Choirs and family worship.

The Harmonia Sacra, being a collection of approved Psalm and Hymn Tunes, together with Anthems, set pieces and Choruses, adapted to the purposes of public worship, and the use of schools. By Abner Jones.

Dec. 3.—6t.

DISCIPLINE.

By George Herbert.

O throw away thy rod,
O throw away thy wrath!
My gracious Saviour and my God;
O take the gentle path!

Thou seest my heart's desire
Still unto thee is bent;
Still does my longing soul aspire,
To an entire consent.

Not even a word or look
Do I approve or own,
But by the model of thy book,
Thy sacred book alone.

Although I fail, I weep;
Although I halt in pace,
Yet still with trembling steps I creep
Unto the throne of grace.

O, then, let wrath remove;
For love will do the deed:
Love will the conquest gain; with love
E'en stony hearts will bleed.

O throw away thy rod!
What though man frailties hath?
Thou art my Saviour and my God;
O throw away thy wrath!

Montgomery's *Christian Psalmist.*

For the Churchman.

O Almighty, guardian Power,
Who slumberest not at midnight hour,
But through thy holy influence shed,
Protect'st from harm my pillow'd head;

O grant that with the morning light
My spirit, waked to pure delight,
May daily seek in fervent prayer,
Thy pard'ning grace, thy guardian care.

While thousands, heedless of thy love,
The ways of pleasure, guilty, rove;
May I be found in wisdom's path,
And 'scape the stroke of kindling wrath.

May no false zeal my spirit warm,
And lead to seek my neighbor's harm;
But Charity's heavenly mantle throw
O'er all a brother must not show.

Whilst many faint for want of bread,
I 'm daily by thy bounty fed;
O may my thankful praises rise,
A morning—evening—sacrifice.

If lured by passion's force astray,
I leave the straight and narrow way,
With faith I 'll bless the reclaiming rod
Of thee my Saviour and my God.

Omega.

PRACTICAL.

From the Episcopal Recorder.

FORMS OF PRAYER.

This subject has recently been brought before the public mind in the following manner. The editor of the Boston Recorder remarked, with great truth, that the duty of praying for Rulers is too much neglected by Christians of the present day. The editor of the Episcopal Watchman, with no less truth, we think, took occasion from this circumstance, to point out "the wisdom and forethought of the framers of the Liturgy," in providing forms of prayer for all in authority. The editor of the Rochester Observer refers to these remarks, and adds:—

"But let it be recollected, that the maintenance of a *form* of prayer will not secure the possession of a *praying spirit*. Yet the latter, only, can prevail with God. Too often have Christians of every denomination, *said* and *sung* their prayers for rulers, without really praying for them. Has the efficacy of prayer ever been fairly tried on this subject, since the days of the Revolution?"

We are sorry to say that this is not all which has been said upon the subject. There are some further comments in another paper upon the brief article of the Watchman, which we have read with deep regret. Ridicule is entirely out of place in the discussion of religious subjects, but its application to *the prayers* of a Christian community, even though it be to *forms of prayer*, is an offence against Christian charity, which we did not expect to find in a paper of such high pretensions as the one in question.

The religious public is under obligations to the Boston Recorder for calling its attention to the important subject of prayer for rulers. An inspired writer has given directions, (in reference, it is thought, to public worship,) "that supplications, prayers, and giving of thanks," should be made for "all in authority." And we do regard it, notwithstanding all that has been said, as one of the privileges of our Church, that we are permitted to offer up our petitions in their behalf, whenever we meet for public worship; and that this, and many other important subjects of prayer, are kept constantly before the mind by means of the Liturgy. We say it is *a privilege* which we should turn to the best account. "Let it be recollected," as the editor of the Rochester Observer has correctly remarked, "that the maintenance of a *form* of prayer, will not secure the possession of a *praying spirit*." Without the latter, the former will avail us nothing,—it is like the lifeless corpse without the animating soul.

We know no better method of *testing* the existence of such a spirit, than by a strict examination of ourselves in the use of the Liturgy. In extemporary prayer, we may be animated by eloquent appeals, and excited to a high degree of animal feeling, by the power of sympathy, while humility, and penitence, and faith, have little place in the heart. In these circumstances, many are led to believe that they possess "a praying spirit," when they have the disposition to pray, only when under the influence of excitement. On the other hand, the humble Christian may not be able to *adopt as his own*, thoughts and expressions entirely new, or if not new, uncongenial with his own feelings or experience. He will often find it impossible to resist the power of association, and confine himself to the exact train of thought through which the language of the speaker would lead him; new expressions and views falling unexpectedly upon his mind, send his thoughts away in a moment, and before he is aware, to "the ends of the earth." In a little while, he comes to himself; with a severe effort and painful constraint, he again brings himself into the same path with the speaker, again, perhaps, to be thrown off, by his associations, into the boundless regions of fancy. This he feels is not prayer, and finding it impossible to contend successfully against such disadvantages, he yields in despair, and concludes that he is destitute of a "praying spirit."

We do not say, that every evil will be avoided by the use of a form,—the difficulty is to be found in the corrupt and unbelieving heart of man; and until the remedy is applied here, there can be no devotion. No form of prayer, whether liturgical or extemporary, (for the latter, too, is a form of prayer to all but the speaker,) can of itself "secure a praying spirit." But where this spirit already exists, and where an individual, to whom it has been given, desires to unite "with oue accord" with his brethren, in supplicating blessings upon the Church and the world, we believe that he will have *fewer* difficulties to contend with in the use of a Liturgy, than in extemporary prayer. He can meditate previously upon the various objects, toward which the prayers of the great congregation are to be directed—he can pray for them in his closet, and thus invest them with holy associations, which will add new interest to his public devotions. This *may* be done, and we earnestly exhort our readers, if they would secure the full enjoyment of their privileges, to seek always "the preparation of heart, which cometh from God only." We must remember, that "unto him all hearts are open, all desires known;" and our *words*, whether precomposed or extemporary, are not the medium through which He learns our desires and our wants. They are needful to ourselves, and if we design our prayers to reach no further than the ear of man, they are *all* that is needful; but if we wish our aspirations to rise to the Lord God of Sabaoth, they must spring from hearts "cleansed by the inspiration of his Holy Spirit," and rendered acceptable through the intercession of Him, in whose name the prayers of the Liturgy are invariably offered—"our Advocate and Mediator, Jesus Christ."

DELIGHT IN PRAYER.

Is it not a fearful consideration, that a man should rather choose eternally to perish, than to say his prayers heartily and affectionately? But so it is with very many men; they are driven to their devotions by custom, and shame, and reputation, and civil compliances; they sigh and look sour when they are called to it, and abide there as a man under the chirurgeon's hands, smarting and fretting all the while; or else he passes the time with incogitancy, and hates the employment, and suffers the torment of prayers which he loves not; and all this, although for so doing it is certain he may perish: what fruit, what deliciousness, can he fancy, in being weary of his prayers? There is no pretence or color for these things.—*Jeremy Taylor.*

From the Episcopal Watchman.

SUGGESTIONS.

Mr. Editor:—I have a suggestion or two to make to a certain class of persons—numerous, I am sorry to say, in the Church and the world, who really suffer much pain themselves, and are the cause of a great deal to others. The suggestions I shall make will, if faithfully complied with, clothe their own countenances in smiles, and impart serenity and peace to a very deserving portion of the community. The class of persons to whom I allude are those who to every call for money for benevolent purposes make one unvaried answer—"we are pestered to death with such calls—we are called upon every day—why, really there are so many calls for money," &c.—and thus they either evade giving at all, or give sparingly, or at best, give with so bad a grace, that charity is robbed of half its virtue. Now I appeal to every person who has ever had any share in soliciting charitable contributions, if he is not in a multitude of cases received with precisely such language as this—if his heart has not been pained when he approached the house of such a Christian, and if the charity when doled out, has not come as though he were wringing drops of heart's blood from his subject, and not with the free, hearty, and cheerful alacrity of a benevolent mind. Such persons appear to suffer a great deal, and I don't doubt, but that they do suffer, and if they really wish to be delivered from such painful feelings, I can give a prescription which I warrant to effect a cure; and what is it? Is it to shut up the purse at once, and resolve never to give? or is it to hide one's self—to flee as from the plague—to deny yourself—to be "not at home" to every solicitation of every name and degree? It is neither of these; but simply to make a principle of giving. To do that from Christian principle which you now do from entreaty—from fear of shame, and from any other unworthy motive. Let a man sit down and calculate with himself what his resources, and what his expenses are, and what he can afford to give, and let him lay that aside as a sacred store, to be devoted to this express purpose and to nothing else, and then let him apportion it out to the various objects of Christian charity, according to his estimate of their comparative importance—always remembering to reserve something for contingent calls. Now let a man honestly try this method, and what a different face will be put upon the whole system of charitable contributions. With what confidence will the solicitors ask, and with what pleasure will the solicited give! The offerings will themselves flow spontaneously into the treasury of the Lord. At the same time, when the Christian resolves to do so, let him put to himself a few supplemental considerations—let him reflect that he is not his own, but is bought with a price—let him call to mind the great importance of the objects which press upon him for charity—the fleeting nature of human life, and let him look forward to the bed of death, and to the judgment of the great day; under the influence of these feelings, let him settle the important point, how much he can afford to give. Should his income and his expenses be nearly equal—his next question would be, where can I retrench? What useless expenditure do I indulge in, that I can dispense with? How can I deny myself for Him who gave up his *life* for me? With such a spirit even a very careless inquiry would find out streams that might be turned into the sacred reservoir of Christian charity; and when will he reproach himself for such acts of self-denial? Will it be when his contributions have gladdened the city of our God—when the orphan and the widow call him blessed—when he lies upon the bed of death and anxiously looks back upon the past for some evidence that he is a child of God? or will it be when he stands before his Saviour, and hears, "inasmuch as you did it unto one of the least of these my brethren, ye did it unto me?" I verily believe, Mr. Editor, that the time must come in our Church, when such a spirit shall pervade its members. Is it near at hand, or is its arrival postponed to some distant day? This is an important inquiry; for just in proportion to its nearness is the period for Zion to enlarge herself—to arise and shine, her light being come, and the glory of the Lord being risen upon her.

SCRIPTURAL.

From the Works of Jeremy Taylor.

Unto every one that hath shall be given.—Matt. xxv. 29.

It is a certain truth, that he who resists, or that neglects to use God's grace, shall fall into that evil condition, that when he wants it most, he shall have least. It is so with every man; he that hath the greatest want of the grace of God shall want it more, if this great want proceeded once from his own sin; said our blessed Lord, 'to him that hath shall be given, and he shall have more abundantly; from him that hath not shall be taken even that which he hath.' It is a remarkable saying of David's—'I have thought on thy name, O Lord, in the night season, and have kept thy law; this I had because I kept thy commandments;' keeping God's commandments was rewarded with keeping God's commandments. And in this world God hath not a greater reward to give; for so the soul is nourished unto life, so it grows up with the increase of God, so it passes on to a perfect man in Christ, so it is consigned for heaven, and so it enters into glory; for glory is the perfection of grace; and when our love to God is come to its state and perfection, then we are within the circles of a diadem, and then we are within the regions of felicity; and there is the same reason in the contrary instance.

The end of these things is death.—Eph. vi. 21.

A second superinduced consequent of sin brought on it by the wrath of God, is sin: when God punishes sin with sin, he is extremely angry; for then the punishment is not medical, but final and exterminary; God in that case takes no care concerning him, though he dies, and dies eternally. I do not here speak of those sins which are naturally consequent to each other as evil words to evil thoughts, evil actions to evil words, rage to drunkenness, lust to gluttony, pride to ambition; but such which God suffers the man's evil nature to be tempted to by evil opportunities: 'this is the wrath of God,' and the man is without remedy. It was a sad calamity, when God punished David's adultery by permitting him to fall to murder,—and Solomon's wanton and inordinate love with the crime of idolatry,—and Ananias's sacrilege with lying against he Holy Ghost,—and Judas's covetousness with betraying his Lord, and that betraying with despair, and that despair with self-murder.—*Ib.*

Wo unto you, for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they killed them, and ye build their sepulchres.—Luke xi. 47, 48.

The Pharisees were huge hypocrites, and adorned the monuments of the martyr-prophets, and in words disclaimed their father's sin, but in deeds and design they approved it; 1st, because they secretly wished all such persons dead; *colebant mortuos, quos nollent superstites*: in charity to themselves some men wish their enemies in heaven, and would be at charges for a monument for them, that their malice, and their power, and their bones might rest in the same grave; and yet that wish and that expense is no testimony of their charity, but of their anger: 2d, these men were willing that the monuments of those prophets should remain, and be a visible affrightment to all such bold persons and severe reprehenders as they were; and, therefore, they builded their sepulchres to be as beacons and publications of danger to all honest preachers. And this was the account St. Chrysostom gave of the place: 3d, to which also the circumstances of the place concur: for they only said, 'If they had lived in their fathers' days, they would not have done as they did; but it is certain they approved it, because they pursued the same courses: and therefore our blessed Saviour calls them γενεὰν ἀποκτείνουσαν, not only the children of them that did kill the prophets, but 'a killing generation:' the sin also descends on you, for ye have the same killing mind; and although you honor them that are dead, and cannot shame you; yet you design the same usages against them that are alive, even against the Lord of the prophets, against Christ himself, whom ye will kill. And as Dion said of Caracalla, Πᾶσι τοῖς ἀγαθοῖς ἀνδράσιν ἀχθόμενος, τιμᾶν τινὰς ἀυτῶν ἀποθανόντας ἐπλάττετο: "The man was troublesome to all good men when they were alive, but did them honor when they were dead;" and when Herod had killed Aristobulus, yet he made him a magnificent funeral: so, because the Pharisees were of the same humor, therefore our blessed Saviour bids them 'to fill up the measure of their fathers' iniquity:' for they still continue the malice, only they painted it over with a pretence of piety, and of disavowing their fathers' sin, which, if they had done really, their being children of persecutors, much less 'the adorning of the prophets' sepulchres,' could not have been just cause of a wo from Christ; this being an act of piety, and the other of nature, inevitable and not chosen by them, and therefore not chargeable on them. He therefore, that will to real purposes disavow his father's crimes, must do it heartily, and humbly, and charitably, and throw off all affections to the like action. For he that finds fault with his father for killing Isaiah or Jeremy, and himself shall kill Aristobulus and John the Baptist; he that is angry because the old prophets were murdered, and shall imprison the beggar, and destroy the new ones; he that disavows the persecution in the primitive times, and honors the memory of the dead martyrs, and yet every day makes new ones; he that blames the oppression of the country by any of his predecessors, and yet shall continue to oppress his tenants, and all that are within his gripe; that man cannot hope to be eased from the curse of his father's sins: he goes on to imitate them, and, therefore to fill up their measure, and to reap a full treasure of wrath.

The carnal mind is enmity against God.—Rom. viii. 7.
Be renewed in the spirit of your minds.—Eph. iv. 23.

No habitual sin—that is, no sin that returns constantly, or frequently; that is repented of, and committed again, and still repented of, and then again committed; no such sin is excusable with a pretence of infirmity; because that sin is certainly noted, and certainly condemned, and therefore returns, not because of the weakness of nature, but the weakness of grace: the principle of this is an evil spirit—an habitual aversion from God—a dominion and empire of sin. And as no man, for his inclination and aptness to the sins of the flesh, is to be called carnal, if he corrects his inclinations and turns them into virtues; so no man can be called spiritual for his good wishes and apt inclinations to goodness, if these inclinations pass not into acts, and these acts into habits and holy customs, and walkings and conversation with God. But as natural concupiscence corrected, becomes the matter of virtue, so these good inclinations and condemnings of our sin, if they be ineffective, and end in sinful actions, are the perfect signs of a reprobate and unregenerated state.

DEVOTIONAL.

CITY AND COUNTRY.

The coach was a welcome sight. As I took my seat I could not help saying, "What a convenience is a stage coach! I shall now rest and travel at the same time, and very soon escape the noise and confusion of the streets, and again breathe the pure air of the country."

I recollect three things, which among others, employed my thoughts on this occasion.

1st. My preference for the country. I wish occasionally to visit the city, but in the country I am at home. The *silence* of the country has an attractive influence over the contemplative mind. It may be possible to live in retirement in the heart of the city, and to be a stranger to retirement in a country village, but assuredly the noise, the crowd, the bustle, and the distractions of the city, are more unfavorable to reflection than the quietness of the country cottage; and when disposed for a walk at eventide to meditate, who would prefer a walk in a city park to a walk in the fields, or the lanes, or the groves in the country.

The scenes of the country have also a powerful claim to our preference. We may feel the attractions of city scenes, and admire the productions of art, but the scenes of nature take the most gentle and powerful and lasting hold, and are most friendly to devotion. Who can help preferring the melody of the groves, the odor of the flowers, the grazing of the cattle, and all the diversified scenery of the hills and the valleys, to the unavoidable unpleasantnesses of the crowded and smoky city! There is a sense in which it may be said in truth, "God made the country, but man made the town."

The scriptural use of these scenes for the illustration of divine subjects is also a strong recommendation of the country to a Christian. The beautiful parables of Jesus are chiefly founded on country scenes. The hills and valleys, fields and gardens, fruits and flowers, birds and beasts, changing seasons, all the diversified labors of the husbandman, are frequently introduced in the most engaging manner, for the most important purposes, and it is no small advantage to be daily surrounded with these silent preachers.

2d. The departure of the day. The approach of night reminded me that the day was past.—How rapid its flight! While I was busy here and there it was gone! But it must be reviewed, for "God requireth that which is past."—How has it been spent? Oh, my soul, what cause for humiliation! Oh, my God, what cause for gratitude and praise!

3d. The anticipation of home. Some can anticipate nothing at home but discord and confusion, poverty and want, wretchedness and wo. Oh, how many homes are made wretched by depravity!

But many have peculiar attractions at home. They have relations, possessions and enjoyments which endear the enchanting spot; so the Christian may anticipate the better country, the house of many mansions, the land of his high birth, the house of his father, and brethren, and friends, the everlasting abode of wealth, health, honor, and pleasure.—*Common Scenes.*

THE NARROW ESCAPE.

We were travelling apace, without any apprehension of danger, when suddenly by an unforeseen accident the coach was nearly upset, and we were all ready to exclaim, "*What a narrow escape!*" The perturbation soon subsided, and I perceived by the introduction of the most trifling conversation among the passengers, that our imminent danger and merciful preservation had made but little impression. What a thoughtless being is man! what a world of dangers are we passing through! and how much we are indebted to the care of Divine Providence!

In the *history of individuals*, there are many narrow escapes from contagious diseases, broken bones, consuming fires, and sudden death, which ought to be recorded, and should not be forgotten, for "dangers stand thick through all the ground," and every man is daily indebted to the "Preserver of men." But the peculiar circumstances of sailors, and soldiers, and travellers, and builders, and some others, are such as loudly call upon them to "stand prepared for dangers, and be grateful for delivering mercies."

The conversion of a sinner to God is a marvellous escape. It is a wonderful mercy to escape the sophistry of infidels, the entanglements of error, the pollutions of the world, the dominion of Satan, and the slavery of sin. It is an unspeakable privilege to escape the mire of licentiousness, the cloak of self-righteousness, and the mask of the hypocrite; to be delivered from the works of the law, from slavish fear, and from the sting of death. Such may well rejoice in their escape from darkness, bondage, and death, and surely it may be asked with admiration concerning every one in such circumstances, "Is not this a brand plucked out of the fire!"

The preservation of believers is often very singular: not only in extraordinary cases, such as we are furnished with in the histories of Moses, Jacob, Joseph, David, Job, Jonah, Paul and others, but also in ordinary cases and circumstances, such as apply to Christians in general.

They are preserved from the influence of error, by the power of divine truth;—from invisible dangers, by the operations of an unseen hand;—from disgracefully falling into sin, when their feet are almost gone and their steps have well nigh slipped;—from the horror of black despair, by the application of precious promises;—in the waters and fires of affliction, by the supporting influence of a father's love;—and through the valley of the shadow of death, by the mighty power and presence of God. Every sincere and watchful Christian may adopt Paul's triumphant language and say, "my God will preserve me unto his heavenly kingdom; to whom be glory for ever and ever! Amen."

The *complete salvation* of the righteous is also a wonderful escape. How many now in glory have happily escaped all that Christians now endure and all that they fear! Oh happy, thrice happy souls, who have escaped all the storms of life, all the influence of Satan, all the operations of evil, all the consequences of sin, all the fears of death, and all the damnation of hell.—*Ib.*

AFFLICTION.

"O affliction! when sent to instruct, thou becomest a deep and faithful casuist! Of many past transactions and present habits I said, 'It is nothing:' or, 'It is settled.' Thou bringest the book again before me. What errors in the account! What blindness in the adjustment! Poor bankrupt! I said I was 'rich and increased in goods; and behold I am miserable and poor and blind and naked.' Who is the man, that in health and spirits abounds in his own sense, and in self-satisfaction? He may perhaps live to learn that his God can make an affliction present such views in one day, as a whole life of contemplation and study would never have afforded. I now feel capable of instructing myself in former periods as if I were talking to a giddy child. I feel ready to seize the arm of the silly wanderer on this and on that occasion, as one without a monitor or guide, and of saving it from its mad projects and impoverishing habits. Who can estimate the value of such a monitor? But had I none? Ah how superior a one had I at all times to what I could now prove! O, slighted Bible! I feel—I feel that every deviation from the right way, every foolish and wicked thing which I have said or done, has been owing to a disregard of thy counsel; every misery and mischief into which I have fallen, has been through a neglect of thy warning! How true is that saying in my own experience, 'O that thou hadst hearkened unto me, then had thy peace been like a river!'

What peace would now remain were it not for the Gospel? The ignorance and unbelief of the multitude may cause them to pass it as a barren rock; I, like a traveller overtaken by a storm, am glad to flee to it and be safe; and entering in, I find honey, one drop of which exceeds the world's highest enjoyments. I feel this is the grand secret for obtaining peace in a world of sin and sorrow. When the heart turns away from confusions and disturbances to which it is continually exposed, and taking wing flies to the bosom of God: when the voice of Christ walking in the night on the troubled waters, is heard, 'It is I, be not afraid; this is peace.' And this too is his own direction, for obtaining it, 'In the world ye shall have tribulation; but in me ye shall have peace. Be of good cheer; I have overcome the world.'"—*Cecil.*

SATURDAY EVENING.

It is good when the week is ended, to look back upon its business, and its toils, and mark wherein we have failed of our duties, or come short of what we should have done. The close of the week should be to each one of us like the close of our lives. Every thing should be adjusted with the world and with our God; as if we were about to leave the one and appear before the other. The week is, indeed, one of the regular divisions of life—and when it closes, it should not be without its moral. From the end of one week to the end of another, the mind can easily stretch onward to the close of existence. It can sweep down the stream of time to the distant period when it will be entirely beyond human power to regulate human affairs. Saturday is the time for moral reflection.

When for the mercies of the week we are thankful, and when our past months and years come up in succession before us—we see the vanity of our youthful days, and the vexations of manhood, and tremble at the approaching winter of age; it is then we should withdraw from the business and the cares of the world, and give a thought to our end, and to what we are to be hereafter.

The One Thing.—A man may want liberty and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want children, and yet be blessed, as Job was; a man may want plenty, and yet be full of comfort, as Micaiah was; but he that wants the Gospel, wants every thing that should do him good.—*J. Owen.*

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